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THE REV. JOHN FRANCIS RIVET.

Missionary Priest at Post Vincennes, Indiana (1795–1804).

VI.—VISITORS AT THE POST.—VOLNEY.—SOLOMON HAIS.

ONE of the most interesting incidents of frontier life was the occasional visit of some distinguished literary man who, like Chateaubriand, boldly went to sea in ships to view the wonders of the to them unknown American Continent. The infidel Volney was among the adventurous pilgrims who made a tour of the United States in those early days, and he has given us his impressions, mostly of a utilitarian kind, in a book published in Paris in 1803. He visited Vincennes, which he describes as a village of some fifty houses scattered on an irregular prairie surrounded by forests. There he met Father Rivet and, infidel as he was, he was impressed by the saintly personality of the good missionary, of whom he speaks in the highest terms as a polished, learned, well-bred gentleman, very kind and tolerant toward all. He praises his self-sacrificing efforts for the education of his flock.[1]

The coming and going of leading merchants from the Western parts also furnished occasions of social intercourse and of relations of friendship which were frequently utilized by the missionaries to correspond with the East. Thus we find a letter of Father Rivet, dated 15 October, 1801, in which he introduces to Bishop Carroll, " Mr. Gratiot, a merchant of St. Louis, and one of

[1] " Tableau du Climat et du Sol des Etats Unis," par Volney; pp. 400. Paris, 1803.

my friends. If you have anything to forward to these regions, avail yourself of this best of opportunities."[2]

The good faith, however, of the trusting missionaries, men without guile, was at times sadly imposed upon. The following letter of Father Rivet gives a very striking instance of it:—

Aug° tuo S° Salutem. VINCENNES, 3 December, 1801.

My Venerable Father:

I have received to-day the letter you had the kindness to write me from the Federal City. You mention in it that Mr. Solomon Hais was the bearer of another for me, enclosing an obligation of his as well as some bank notes for my use. That news has saddened me very much. Mr. Hais has not only handed me nothing, but he just wrote to me that he had forgotten and left, I do not know just where, the letter which you had handed him for me. The most surprising thing in this affair is that during the two or three weeks he spent here after his first journey I have met him frequently, and he constantly repeated to me that he had one of your letters for me in his trunk, but he never mentioned either directly or indirectly that he had received money for me or was the bearer of a bill or of bank notes for me. The fact is apt to make me entertain suspicions of bad intent on his part.

Whatever use this money was to be put to, I persuade myself that in confiding it to him you have taken some precautionary measures; hence my haste in advising you of the matter. Mr. Hais is at present in Baltimore. By this last mail he instructs his attorney here to wind up all his affairs in this town, as he is about to get married. That message makes me think that he does not intend to come back to Post Vincennes. You will likely have an opportunity to see him, as I think he is to make a prolonged stay in Baltimore. You will thus find out what he is up to.

He sent me, a few days ago, three small parcels. One contained the Holy Oils, the other two, books. As I found no letter from you I do not yet know what to do with them.[3]

Bishop Carroll had transmitted to Father Rivet some letters from France. His reference to them shows that they might have some influence upon the future career of the devoted priest. He says:—

[2] Baltimore MSS. [3] Baltimore MSS.

The letter you sent me has given me unutterable pleasure. The writer of it, Mr. Colomb, is an incomparable friend who during the Revolution of France rendered services to me which I can never sufficiently appreciate. He has relieved me by stating that he has reimbursed long ago the 100 pounds which I had received in Spain and the restitution of which worried me very much, as you know.

His letter and two others (enclosed) are filled with urgent and touching invitations to go back to France. The will of God, if I can ascertain it, is the only rule which shall guide me ; so I hope, at least Mr. Colomb tells me, that he will very soon write me again about affairs most urgent and of great import to me. Should the letter be addressed to you, kindly forward it as soon as possible.

The danger of losing all and the continued setbacks in receiving my salary have caused me to buy supplies and give my draft in payment. I have drawn a bill on the Minister of War in favor of William Clark, one of our supreme judges, who has kindly advanced to me in specie part of the draft. With this I have purchased some stock which will be a valuable asset for my successor. . . . Governor Harrison is doing his best to get for the Rev. Messrs. Olivier a salary of at least a hundred dollars. He had for that purpose addressed a petition to the President to have them appointed missionaries to the Indians.

I write to Mr. Hais without telling him that I write to you.

Your very humble and obedient servant,

LE PAUVRE MISSIONNAIRE.

Aug° tuo S° Salutem. VINCENNES, 22 January, 1802.

My Venerable Father :

I have just seen a letter of Mr. Sol. Hais, of November 24th, in which he says that he will himself bring in the month of April next the letter which you entrusted to him for me. Since that affair, however, I have been told many incidents of which I was wholly ignorant and which persuade me that this is a new trick on his part. If the money which you confided to him was intended for me, I would be readily consoled at its loss. It would be a very little sacrifice to add to a great many others. When my need is not extreme or I am not in debt, losses count for little. But if the money was destined to some other person of these regions, I avow that my heart would be very sorrowfully wounded, to have been the cause, a very innocent one, it is true, of the loss. I hope you will let me know as soon as possible.

VII.—Fr. Rivet's Spirituality.—Troubles of Conscience. Poor Catholics at Vincennes.

The main portion of this letter of January 22d gives us a glimpse into the spiritual temper of the pious missionary. He continues:—

I have read Mr. Barruel's work, which you sent me, with great eagerness. I tremble with horror whilst reading the hellish dispositions of those unhappy scientists, but the reading of that book has greatly edified me because of the ever-recurring sentiments of love and veneration it inspired in me toward the adorable person of Jesus Christ. Such works strengthen the bonds which unite us to that Divine Saviour. The fury of these incarnate demons, the blasphemies they vomit against the Word made Flesh, the hatred which torments them at the sight of His triumphs, all these enkindle and strengthen my love for Him, or at least make me desire to love Him without reserve, so as to repair as much as I can the abominations of their corrupt hearts. Many of your missionaries of these regions have agreed to be together in spirit every day about nine o'clock in the morning in the Sacred Heart of Jesus. Some even go to the tryst in presence of the Blessed Sacrament. The hatred of these abandoned souls against our good Jesus prompts me to yield my life, if necessary, to extend and solidly establish this pious practice.

I have been pained not to find in the book of meditations which you sent me, a single chapter which directly concerns the adorable Person of our Lord. Yet the work is written for priests. Should not every minister of our holy altars say with St. Bernard: "All food of the soul is dry if it be not made savory with that oil; it is insipid if not seasoned with that salt. If you write, I do not enjoy your writing unless I read the name of Jesus there," etc.? Although, alas! I personally fall very short of these sentiments, I crave Jesus and His Holy Family for the daily subject of my meditations. However, I have little to draw upon and I have few books to help me in that great design. I have heard a great deal about Father Nouet's work, but where can I get it? I would give a great price for it.

May I ask you whether I could get in Baltimore or Philadelphia a work written on "Confidence in God" by a French Bishop? I have heard it highly spoken of, and it strikes me that such a book would be very useful to me in the position in which I find myself here, alone,

isolated, and agitated by a thousand worries, often but too well grounded, with no one to speak to. The fact is, my Venerable Father, that seeing the very little good I do here and reflecting that I am perhaps losing my own soul, I have determined to beg you to send somebody else to take my place and to locate me where a charitable hand could more frequently minister unto me remedies for the wounds of my soul. For I see that I do very little here for the salvation of my neighbor and that I have fallen into a kind of languor of soul far worse than before. I conclude therefrom, and justly I think, that I am not where God wants me. Knowing, however, that my own lights are utter darkness, I would not act of myself. I therefore beg you to extend me a helping hand. I know that in the high rank in which God has placed you, He has also given you clearer light for the solution of the various difficulties submitted to your judgment. Be guided, I entreat you, by these lights and not by the more or less importance of my occupying this post. Years ago I could not celebrate more than eight or ten days without recurring to the Sacrament of Penance. Now, I am deprived for years of that spiritual help in a country where nothing, absolutely nothing, reawakens piety, where everything indeed helps to weaken it. I am therefore exposed to the proximate danger of a long series of sacrileges with the awful prospect of dying in that state. This is indeed a situation that makes me tremble. I am above all else ready to do what I believe to be the will of God, but I can scarcely believe that God wants a feeble soul like my own to be exposed to such dangers. It is not only of late that I have had these worries; long ago I became aware of my unfitness to celebrate the Divine Mysteries for years at a time without purifying myself by the Sacrament of Penance. You will suggest perfect contrition. But I answer that such a grace is extremely rare, that a sinner like myself may not lay claim to it and that it is too great a temerity to expect extraordinary help in the affair of our salvation. I should have made known to you these worries long ago; my silence about them is already a great fault.

I referred to the little fruit I am doing here. Alas! it is pitiable. Fr. Olivier and myself make no headway at all. The means of salvation which I had resorted to in the beginning of my administration have well-nigh failed. Thus, this winter, scarcely any one has assisted at the solemn Novena which I had established before the feast of our august patron, Saint Francis. I have therefore announced to the congregation that I was going to suppress it, indeed, if you think well

of it, I will suppress the feast itself since the half of the people remained at work. I will celebrate high Mass and the other services as on holidays.

The evil of balls and public enjoyments have, this year, swept into Advent, an unheard-of thing. True, this novelty has caused many to protest, and the public clamor has been heeded. But the first step is made, and I tremble at the thought of next Lent. The example of those who profess a religion without thorns sweeps everything before it.

I lose my pains insisting on abstinence; they cannot even understand why it should be. In order to get them to observe it on Friday, I commuted the Saturday abstinence into a rosary which we say in common in church. But this has no effect; the great majority ignore Friday and concern themselves no more about fasting than they do about abstinence.

I do not know what to do. I give instructions for the adults regularly every Sunday, all the days of Advent and Lent in the evening until the first day of the year and the Sunday of Quasimodo, and on numerous other occasions. The children are called to catechism almost from one end of the year to the other at least four times a week, and all that produces no fruit. Am I not right in concluding that I am not the one whom God has destined for the salvation of this people?

My church is in such a deplorable state that I twice warned the congregation this winter that, if they did not repair it, I was going to follow your advice and interdict it. But the only improvement to be made on it would be to pull it down and build a new one; yet the majority of the people are so poor that such a project is impracticable. I know not what to do. Nevertheless I will have to come to a definitive decision and that soon. This barracks of a church cannot hold together much longer in its present condition. May God come to my help!

I want to ask your advice upon some points. The honorarium of a marriage, according to the tariff in force here, amounts to three dollars for the priest; an abstract of a marriage or burial, to three-fourths of a dollar. The civil law allows a far lower salary to the magistrate who performs a marriage and to the clerk who copies an act from the register of the county. Must we, Fathers Olivier and myself, conform to the legal tariff, or may we follow the one in force in our churches?

I am sometimes invited to take dinner with non-Catholics; I never accept on abstinence days. But, in view of the Saturday dispensation, may I do so without sin on that day? If you doubt at all, decide in favor of the law.

I have many other things to write about, but I am ashamed of the length of my letter, I put an end to it entreating you to recommend me fervently to the mercy of our Divine Redeemer, in whose Sacred Heart I am ever with deep respect,

Venerable Father,

Your very humble and very obedient servant,

LE PAUVRE MISSIONNAIRE.

P. S. You may write to me, if necessary, by post. It arrives here every week. I have just received an exceedingly flattering letter from the Secretary of War to induce me to continue my work with zeal and with hope of better success.

To Mgr. the Bishop of Baltimore.[4]

VIII.—GOVERNOR HARRISON.—HAIS AGAIN.—SICKNESS AT POST VINCENNES.

Aug° tuo S° Salutem. VINCENNES, 14 October, 1802.

My Venerable Father:

I am obliged to write you through the mail, as my communications with the Government through the channel of the Secretary of War have ceased.

I thank you sincerely for the decisions you had the kindness to give on the different points I proposed to you. I have entirely satisfied my conscience in regard to the uselessness of my ministry among the Indians. Governor Harrison, to whom I had explained my doubts on that score with a very open and sincere heart, has answered me with great kindness that I had no reason to be troubled about it, that he himself had asked my appointment from the General Government for various reasons—notably because I am the only salaried Frenchman in a land still French; because I am rendering important services to a people who had from their free choice thrown in their lot with the United States; because, although at present of little use, I might under certain circumstaaces be of great help to him. He added that I should therefore be satisfied, keeping my eyes open for everything that concerns the Government and keeping myself ready to give to the United States such services as he might be called upon to ask of me. His

[4] Baltimore MSS.

answer has completely reassured me. The Governor has given me a hint that the Government may need my services in Louisiana, whence most of the priests leave to go within the lines of the domain of the Spanish king, who offers to continue their pension to all who locate there. I have thought it important to advise you of this fact and I request you to let me know the line of conduct you wish me to pursue. I do not know whether your jurisdiction will extend over Louisiana, and if I am directed to go there your answer will inform me on that subject.

During my last journey I went to St. Louis and everybody expressed a desire to have me there. It is probable that the two shores of the Mississipy [*sic*] will form one and the same government with the region where I reside, and in that case Governor Harrison will be strongly importuned by the people of the other shore to send me there. Alas! if they knew what I am, they would not go to so much trouble.

I suppose that Mr. Flaget has already acquainted you with a considerable purchase I made lately for the honest maintenance of my successors. But in order that this property may be really useful to them, I should remain about two years longer at Vincennes, for it is only in the course of two years that I will be able to put the land in good condition. God will dispose this in accordance with His own knowledge of what is useful and for His glory.

Allow me, Venerable Father, to recommend to your most earnest prayers before God a matter which is very important if not entirely *in ordine ad salutem animarum*. To obtain it from the goodness of God I offer Him most pressing supplications and I add to them many mortifications. I have already for many days slept on naked boards covered with a worn-out cloak, and I do not intend to return to the comfort of my bed until the severe cold forces me to do so. But I am so miserable before God that I am unworthy to obtain anything from Him. That is why I beg for the help of your prayers and of my good confrères. I have written to Mr. Radin to get the address of Mr. Thayer. So far I have received no answer.

We are often puzzled about marriages not contracted before the priest. We demand that the parties present themselves before a minister of the Catholic Church and renew their mutual contract to marry in his presence. But the nature of that ceremony is not sufficiently known to us. Are the parties to be excluded from the Sacraments and refused the right to stand for a child at the baptismal font

until they have submitted to it? Which formula do we pronounce when receiving their renewed contract? Must we oblige them to go to confession before it, just as we do when they present themselves for the first time to be married? On all these points we should have positive and precise instructions, and we ask them of our chief pastor.

I recommend myself most earnestly to your prayers and holy sacrifices, and I am at your feet with deepest veneration,

Venerable Father,
Your very humble and most obedient servant,

LE PAUVRE MISSIONNAIRE.

P. S.—I have received these days from Detroit two *Ordo* for the present year.

To Dr. John Carroll, Bishop of Baltimore.[5]

X.—DEATH OF FR. RIVET.—THE RIGHT REV. BISHOP FLAGET AT VINCENNES.

Privations and unremitting labor told early upon the rugged constitution of the self-sacrificing priest. His life was fast ebbing away under the inroads of pulmonary disease and swamp fever or ague. Shortly after New Year's day of 1804 he felt his end was nigh; dragging himself along, he still performed a baptism on 31 January of that year. He sent word to his nearest neighbor, the Rev. Donatian Olivier, at Prairie du Rocher, to come and administer to him the last rites of holy Church, and anticipating his coming he wrote out his confession.[6] That supreme consolation was, however, denied him; the priest who had travelled hundreds of miles to bring comfort to the dying made a last act of resignation to God's holy will; he sealed his confession addressed to his brother priest and, trusting in God's mercy, he expired in February, 1804. Father Olivier arrived at the Post three days after his death, in time to celebrate his funeral.

When the famous Fr. Gabriel Richard of Detroit heard of his death, he wrote: "A loss that will be felt long by the inhabitants of Vincennes, a loss perhaps irreparable; the worthy and zealous Mr. Rivet died this last winter. He died as he had lived, extremely poor and extremely regretted by his parishioners."

[5] Baltimore MSS.

[6] Life of Bp. Flaget, by Bp. M. J. Spalding. 1852.

Father Olivier, residing at Prairie du Rocher among the French Catholics settled on the Mississippi, attended the Post from time to time during the years of 1804 and 1805.

Fathers Badin and Nerinckx, having learned that the Post had not been visited since July, 1805, left Kentucky immediately after their Spring visitation of their various missions in that State and arrived at Post Vincennes on the 14th of April, 1806. They gave all the inhabitants the opportunity to make their Easter duty, remaining until the 27th. The following account of that visit, sent to Bishop Carroll of Baltimore by the Rev. C. Nerinckx, proves that the sad state of affairs repeatedly described by Father Rivet was only too true: "I have visited, in company with Father Badin, the Catholics at Post Vincennes. The trip took us about a month. We found them like unto sheep astray and almost perishing; their total destruction seems certain unless a helping hand be extended to them. They are very bad people, . . . unmindful of the commandments of the Church on the observance of feasts, fasts, and abstinence. In a word, there is 'neither beauty nor comeliness, but destruction and unhappiness are in their ways!' I think there are about eighty families at the Post, but many more are scattered in the neighborhood. They desire very much to have a priest who would help them in their distress, although I am afraid they will not listen to him. They are a lazy, voluptuous set, and the position of a priest among them will necessarily be trying, desolate, and sad. Father Rivet succeeded, however, in putting the temporal concerns on a good footing. The Governor of the place offers his help to secure to a resident priest $200 a year, which sum the Government allowed to Father Rivet. But I would rather refuse the offer, because I have not the least doubt that the allowance is hurtful to freedom of religion, as too plainly appears from the papers left in the house of the deceased priest."[7]

Bishop Carroll had intended to send the Jesuit Fathers Malaré and Henry to that sadly neglected mission, but had been unable to do so up to the time Vincennes passed under the jurisdiction of its old pastor, the newly-appointed Bishop Flaget of Bardstown, Kentucky. In 1812 the Catholics of Vincennes sent him an earnest petition for a resident pastor. In this document they

[7] Life of the Rev. Charles Nerinckx, by the Rev. Camillus P. Maes. 1880.

freely admitted that they had been heretofore very remiss in their duties as Catholics, but promised amendment in the future. General Harrison, the Governor of the North Western Territory, residing at Vincennes, had signed the petition and promised every aid in his power to promote the interests of the mission. But two years passed before the zealous Bishop of Bardstown could accede to their wishes.

On the 26th day of May, 1814, Bishop Flaget took leave of Fathers Badin and Chabret in Louisville and started alone on horseback on his journey to Vincennes. On the first night he was obliged "to sleep with an American borderer." On the second he sought repose on "a quilt extended over a plank which was very uneven and knotty;" but his sleep was sound. On the third day, May 28th, he reached Vincennes, and great was the joy of his own flock on seeing again their beloved pastor, who had been away from them for nearly twenty years. A large company came out to meet him on horseback, headed by the Rev. M. Olivier, who had arrived, after an absence of many months, to meet the Bishop and conduct him to the Mississippi.

On the 30th of May the Bishop visited the cemetery, attended by a great concourse of people who crowded around to enjoy the satisfaction of looking on the face of their first pastor. The *Libera* was sung over the grave of Father John Francis Rivet, the only priest among thirty missionaries at the Post who was buried among his people. The Bishop remained two weeks at Vincennes and settled the temporal business connected with the estate of Father Rivet.[8]

After this last act of friendship to his successor at Vincennes, the future Patriarch of the West went his way bent on the work of the Master.

The blessed memory of the faithful priest likely produced more fruit and lasted longer in the heart of the missionary Bishop than in the tepid souls of his former parishioners.

† CAMILLUS P. MAES,

Bp. of Covington.

[8] Life of Bishop Flaget, by Bishop M. J. Spalding of Louisville, 1852.

TRINITY COLLEGE, DUBLIN.

Its Origin and History.

THE story of the foundation of Trinity College, Dublin, and of the University, one and indivisible, which it constitutes, is, I fear, but little understood by many who wonder why the question of higher education in Ireland arouses so much bitter controversy not only in that country but also in Great Britain. The explanation is to be found in the circumstances connected with the origin of an institution which is regarded, by Catholics and Protestants alike, as one of the many monuments of a racial and religious conquest the memory of which is indelibly stamped on the minds of all sections within the Irish nation. Whatever opinion may be held by severely impartial observers as to the wisdom or unwisdom of cherishing recollections of ancient wrongs, few will be likely to deny that it is serviceable to endeavor to ascertain what the conditions were that generated sentiments of antagonism which have endured through many centuries and which are to-day, unfortunately, as intense as they ever were.

Trinity College and the University of Dublin were founded in Easter, 1590, under the patronage of that truly virtuous Queen, Elizabeth of England. The site upon which its buildings were erected was then styled Hoggin Green. This designation has long since been exchanged for the more euphonious but not more expressive one of College Green. It is worth while inquiring who were the original possessors of Hoggin Green, because on acquirement of correct knowledge on this point depends capacity to understand what it is precisely the educational monopoly still enjoyed by Trinity College symbolizes.

In A. D. 1166, Diarmit, son of Murchard, King of Leinster, granted to his confessor or chaplain, one Edan O'Kelly, who had been consecrated Bishop of Clogher by St. Malachy, the lands of Baldoyle, in the present County of Dublin, by way of endowment for a Priory of Canons of the Order of Aroasia which was then, or immediately afterwards, set up on Hoggin Green some distance outside the walls of the city. The grant was made with all due formality, and amongst those who attested its validity by their

signatures as witnesses were St. Lawrence O'Toole, Archbishop of Dublin; Kinad, Bishop of the then separate diocese of Glendalough, and Benign, Abbot of Glendalough. In 1182 Bishop Edan, immediately previous to his death, which occurred in the same year, renounced all his claims to the new priory—now known as All Hallows—to the first English or Norman Archbishop of Dublin, John Comyn,[1] subject to the preservation of his own brief life-interest. By successive bulls, various pontiffs recognized and confirmed the immunities and possessions of All Hallows, and there is no room for doubt that the priory became one of the most important of the religious houses of Ireland. About 1214, the See of Glendalough was united to that of Dublin at the instance of King John, who sent the Archbishop of Bordeaux, the Archbishop of York, and the Archbishop of Dublin, as a deputation to Pope Innocent III in order to invoke his Holiness's sanction of a procedure which was probably dictated as much by desire to bring about the subjugation of the Wicklow chieftains to Norman rule as by any other.

However this may have been, the royal request was accceded to and Glendalough has remained united to Dublin since 1216. The archbishop at this time was Henri de Loundres, to whose fame the Castle of Dublin seems destined to remain an enduring monument, seeing that it was owing to his exertions that its walls were first raised on the emerald slopes which looked down on the rushing waters of the Liffey and shaded the portals and towers of All Hallows from the last rays of the setting sun. Henri de Loundres was a staunch friend of the great priory, and out of the revenues of the See of Glendalough founded a hospice in connexion with it for the reception of pilgrims passing through Ire-

[1] Comyn, according to Ware, was "learned, eloquent, and grave." He was chosen Archbishop of Dublin, on the recommendation of Henry II, by such of the clergy of the diocese as attended at Evesham, in England, for the election, 6 September, 1181. Ware asserts that he was not ordained priest until 13 March, 1182. On 13 April of the same year a papal bull was issued confirming the election, but did not come to Dublin until September, 1184. He built and endowed the still existing Cathedral of St. Patrick and enlarged and beautified that of Christ Church. He also established a religious house for women, known as Grace Dieu, in the County of Dublin. He appears to have been worthy of his high and responsible office, vigorous in his defence of the spiritual prerogatives of the See, but equally determined that Dublin should become the seat of a new primacy independent of Armagh.

land on their way to the famous shrine at Compostella dedicated to St. James.[2] There were ten chaplains attached to the hospice, who were habited in black cloaks embroidered with white crosses. The site of the hospice is stated by Cardinal Moran, in his Notes to Archdall's *Monasticon Hibernicum*, to have been that traversed by the modern Great Brunswick Street, one of the busiest thoroughfares of Dublin. Archbishop de Loundres bestowed many valuable gifts on All Hallows, as did also numerous wealthy citizens. Amongst these latter benefactions may be noted that of one Walter de Ridlesford who, about 1234, gave twenty-four acres of land in Donnybrook lying by the side of the road leading from that famous hamlet to the city. Later on, the same donor conveyed thirty-nine acres extending from the river Dodder toward Dublin. It would be tedious to enumerate all the grants of lands and money with which pious Catholics throughout succeeding centuries dowered All Hallows, and it must suffice to say that they made the priory one of the wealthiest of the religious houses of Ireland.[3]

The last prior of All Hallows was one Walter Hancoke, who, acting in common with certain members of his community, presumably priests, on 16 November, 1538, having assembled in their chapter house, pusillanimously surrendered the priory and all its possessions to the Commissioners appointed by Henry VIII to receive the same. The names of the persons engaged in what seems to have been a tame betrayal were Walter Hancoke, Robert

[2] Ware says that Henri de Loundres, Archbishop of Stafford, England, was elected Archbishop of Dublin in 1212, Comyn having died in October of that year. He was consecrated early in 1213. King John made him Lord Justice of Ireland in July of that year, and he retained the position until 1215, when he was summoned to attend the General Council held in Rome. Two years later, Pope Honorius III appointed him Papal Legate in Ireland, and he convened a synod of the Church in that country, at St. Mary's Abbey, Dublin. In 1219 he resumed the office of Lord Justice, which he held for five years, building the Castle of Dublin at his own expense. He held the see for fifteen years, dying in July, 1228. A man of much ability, he consolidated and extended the power of the Church, but his attitude toward the native Irish appears to have been summed up by his Anglo-Norman contemporaries by the nickname "Scorch Villeine."

[3] In Cardinal Moran's Notes to Archdall's *Monasticon Hibernicum* will be found set out in detail the immense gifts of territory, money, and privileges, bestowed at various periods on All Hallows. The priory must have been enormously wealthy, but all the evidences available go to show that its wealth was not misused.

Dolying, John Grogan, James Blake, and John Barrett. The Royal Commissioners were William Brabazon, ancestor of the Earl of Meath, Gerald Aylmer, John Allen, and Robert Fitzsimon. On 4 February, 1539, Henry, as a reward to the citizens of Dublin for their loyalty during the siege of the city by Silken Thomas,[1] granted to the mayor, bailiffs, and commoners, the priory of All Hallows, with its lands and advowsons, at a merely nominal rent. Fifty-three years later, on 21 July, 1592, the mayor and citizens granted the priory and all its belongings to Adam Loftus, Queen Elizabeth's Archbishop of Dublin, for the use of the College of the Holy and Undivided Trinity, beside Dublin, and to the Fellows and Scholars of that institution for their use and that of their successors forever.

It is worth while recalling how this great transference of ancient Catholic property to the professors of the new creed was brought about. The sad story has been well told by the still lamented Denis Caulfield Heron in his *Constitutional History of the University of Dublin*, published in 1847. In this work we are told that in 1590 Adam Loftus was in Dublin, a politic priest from Yorkshire; educated beyond the age, clever, somewhat unscrupulous, ambitious of distinction, rapacious of high office; gifted with fair powers of oratory, a splendid voice, strong and melodious; so graceful in gesture and carriage of person that he seemed made for the forum—altogether possessed of that combination of various qualities which constitutes a man of the world. When the Earl of Sussex came over to Ireland as the Queen's Lieutenant of the Pale, Loftus came with him to be Castle chaplain. Skilfully did he avail himself of the opportunities his place afforded; and quickly did his promotion follow. At twenty-eight

[1] Thomas, Lord Offaly, son of Gerald, ninth Earl of Kildare, Vice Deputy of Ireland, threw off his allegiance to England on receiving false intelligence that his father, the Lord Deputy, had been executed in London by order of Henry VIII. Eventually he was compelled to surrender to his enemies, who swore before the Blessed Sacrament that his life would be spared. On 8 February, 1537, being then tenth Earl of Kildare (his father having died in captivity), he with his five uncles, two of whom had remained loyal to the King, were executed at Tyburn, London. At the time of this frightful butchery, Silken Thomas was only twenty-four years of age. The designation by which he is generally known had its origin in the splendid trappings in which, following the Florentine fashion, he clad his retainers. He was eminently a chivalrous and valiant prince.

years of age he was foisted into the Archbishopric of Armagh and Primacy of Ireland. This was in 1562, and in 1566 Shane O'Neil burned the desecrated Cathedral of Armagh, used as an English barracks, and perhaps because he was not entirely without hope that Loftus was lodged within its walls. For this performance Shane was solemnly "excommunicated" for "sacrilege" by the prelate who had barely escaped singeing, but, like the famous Jackdaw of Rheims, the Ulster chieftain was "not a penny the worse" of the censure and denunciations so glibly hurled. To him Loftus was only a mountebank masquerading in stolen vestments.[5]

As Heron tells the story, the Archbishop of Armagh found small pecuniary profit in the high-sounding titles he had usurped. Accordingly, he cast his eyes about and they rested upon the rich deanery of St. Patrick's Cathedral, Dublin. With Loftus, to ask was to obtain, and a royal license speedily issued conferring the latter benefice, on the ground of "his archbishopric being a place of great charge, in name and title only to be taken into account, without any worldly endowment resulting from it." In August, 1567, he was made Archbishop of Dublin. Next he secured the office of Lord Chancellor of Ireland, while he constantly acted as a Lord Justice in the many absences from Dublin of the Deputy or Viceroy. He was ever seeking office. "For, besides his promotions in the Church and his public employments in the State, he grasped at everything that became void, either for himself or his family. Insomuch that the dean and chapter of Christ Church were so wearied with his importunities that, on 28 August, 1578, upon granting him some request they obliged

[5] Lodge, in his Peerage of Ireland, Dublin, 1754, says of Loftus: "He was born at Swinehead, and receiving a liberal education in the University of Cambridge, by a more than ordinary allowance for his support in his studies, he appeared to advantage before Queen Elizabeth at a public Act by performing his part as a florid orator and subtle disputant, which so engaged her Majesty's approbation of his early abilities, joined to a comely person and address, that she encouraged him to proceed in the course of his studies by a gracious promise of speedy preferment." The Queen kept her word. Loftus died on 5 April, 1605, aged seventy-two years, in the old palace of the Catholic Archbishop of Dublin, St. Sepulchre's, the remains of which now form part of the barracks of the Dublin Mounted Police in Kevin Street, a thoroughfare named in pre-Protestant days after the sainted Abbot of Glendalough.

him to promise not to petition or become suitor for any advowson of any prebend or living or for any lease of any benefice, nor for any fee or farm;"[6] which promise was most solemnly enrolled in the chapter books.

In 1584, Sir John Perrot,[7] then Lord Deputy, sought to have the possessions and revenues of St. Patrick's Cathedral devoted to the establishment and maintenance of a university in Dublin, being induced to take this step by knowledge of the fact that long before Pope John XXII, at the solicitation of Alexander de Bignor, or Bykenore,[8] Archbishop of Dublin, had approved a scheme for the foundation of a university in connexion with St. Patrick's. There is only too much reason for supposing that at this time Loftus was playing fast and loose with the ancient temporalities of his cathedral and see. In the Life of Sir John Perrot, published in London in 1728, the writer of the biography says that the Archbishop was "interested in the livings of St. Patrick by large leases and other estates thereof, granted either to hymselfe, his children, or kinsmen, for which reason the Lord Chancellor [i. e. Loftus] did by all means withstand the alienation of that livinge, and being otherwise a man of high spirit, accustomed to beare sway in that government, grewe into contradiction, and from contradiction into contention with the Lord Deputie, who, on the other side, brooking no such opposition, it grewe into some heartburning and heate betwixt them." Perrot

[6] Walter Harris, the well-known antiquarian, quoted in D'Alton's *History of the Archbishop of Dublin*, p. 243.

[7] Sir John Perrot landed at Dublin 21 June, 1584, and was sworn in as Lord Deputy on the 26th. Ware says that "about Christmas 1587 Sir John finding that he had many enemies who represented him to the Queen to his disadvantage wrote to her Majesty to recall him; but most of the gentry, with many of the nobility, signed a letter and sent it to her Majesty desiring her to continue him in the Government as being a very good Governor and acceptable to the natives and commonalty in general." In 1588 he left Ireland, handing over his authority to the new Lord Deputy, Sir William Fitzwilliam.

[8] Bykenore was consecrated Archbishop of Dublin at Avignon, in France, 22 July, 1317, by Cardinal de Prato, with the approval of Pope Clement V. He died 14 July, 1349, having held the See for almost thirty-two years. He is described as a man of great learning and prudence. In 1323 he was sent to France as ambassador from the Parliament of England, but he was unsuccessful as a diplomat. The University or College he set up in Dublin, with the sanction of Pope John, failed through lack of endowment.

was a fair-minded and statesman-like ruler, who seems to have been disgusted by the avarice constantly displayed by Loftus. When he was impeached and brought to trial in London, one of the charges laid against him by his enemies was that he had sought to "suppress" the cathedral church of St. Patrick. In his answer to the accusations of those who sought his death, he said "that the Archbishop of Dublin was his mortal enemy, and that the reason why that he was moved to suppress the said cathedral church was to have an university founded therein; but he was, notwithstanding, opposed by the said Archbishop, because he and his children received by said cathedral church 800 marks a year." Perrot died in the dungeons of the Tower of London.

Loftus was now in a position of undisputed authority in Dublin. He could rely on the support of the Queen, and he was determined that St. Patrick's and its possessions should remain the prey of himself and his aspiring offspring, instead of being devoted to educational purposes. At the same time he recognized the need of taking some steps to secure the establishment of a university. With an acuteness which does credit to his shrewdness he set himself to work to induce the corporation of Dublin to bestow for this purpose the confiscated lands of the priory of All Hallows which Henry VIII had so generously granted to them. With a view to the accomplishment of this purpose he sought and found opportunities for haranguing the representatives of the burgesses. These were still, almost to a man, Catholics who sternly refused to have anything to do with the "new religion." They were, however, men of business and of substance who, with their own lives and properties at stake, could scarcely be expected to be unmindful of the desirability of propitiating the formidable Lord Chancellor. Accordingly, we learn that the latter was received "publicly in the Thobael, soon after the Quarter Sessions of St. John the Baptist." In the address he then delivered he told the civic assembly "how advantageous it would be to have a nursery of learning founded here, and how kindly her Majesty would take it if they would bestow that old decayed monastery of All Hallows."[9] Loftus assured his

[9] Ware's *Annals of the Reign of Queen Elizabeth*, Dublin, 1705, p. 44.

auditors that such an act would be "of good acceptance with God, of great reward hereafter, of honor and advantage to yourselves, and more to your learned offspring in the future." They were further reminded "that the creating of a college will not only be a means of civilizing the nation and of enriching this city, but that your children, by their birth in this place, will so, as it were, fall opportunely into the lap of the Muses, and that you need not hazard them abroad for the acquiring of foreign accomplishments, having a well-endowed university at your doors." The seductive appeal of the astute Archbishop proved successful and the Corporation granted him all he asked for. The proprietorial rights of the city in All Hallows and its grounds were forthwith transferred to the Archbishop for the purposes of the new college and university.

Loftus went about the work he had taken in hand with characteristic promptness. He speedily dispatched to London Henry Ussher, Archdeacon of Dublin—afterwards, in 1595, appointed Archbishop of Armagh, and Primate of Ireland—with Lucas Chaloner, to petition Elizabeth for a charter for the university and for a mortmain license to make good the gift voted by the Corporation. Both requests were granted. On 20 December, 1591, the license issued, and on 3 March, 1592, the charter was duly sealed. Some portions of this latter document must be quoted, from the translation of the original Latin contained in Heron's work:—

ELIZABETH, by the Grace of God, Queen of England, France, and Ireland, Defender of the Faith, etc.

To all whom these present letters shall come Greeting.

Whereas our well-beloved subject, Henry Ussher, Archdeacon of Dublin, hath humbly entreated us in the name of Dublin city, because no college hitherto exists within our Kingdom of Ireland, for the instruction of scholars in literature and the arts: that we should deign to erect, found, and establish a College, the mother of an University, near Dublin city, for the better education, training, and instruction of scholars and students in our aforesaid Kingdom; and also, that in some manner suitable provision should be made for the maintenance and support of a Provost and certain Fellows and Scholars. Know ye, that we, by reason of the extraordinary concern

which we have for the pious and liberal education of the youth of our Kingdom of Ireland, and by reason of that affection with which we regard literary pursuits and those who follow them (in order that they may be the better aided for the acquirement of learning and the cultivation of virtue and religion), graciously assenting to this pious prayer, of our special favor, and from special knowledge, and of pure inclination, will, grant, and ordain for ourselves, and our heirs, and our successors, that there be and shall be a College, the mother of an University, in a certain place called All Hallows, near Dublin aforesaid, for the education, training and instruction of youths and students in arts and faculties, to last forever, and that it shall be called the *College of the Holy and Undivided Trinity, near Dublin, Founded by Queen Elizabeth.* And we by these presents, erect, ordain, create, found, and firmly establish this College, composed of one Provost, and of three Fellows in the name of more, and of three Scholars in the name of more, to last forever.

The charter went on to constitute Loftus the first Provost, Henry Ussher, Lucas Chaloner, and Lancellot Monie, to be the first Fellows, with Henry Lee, William Daniell, and Stephen White, as the first Scholars. The document also conferred on the College all the powers of a body corporate, with right to acquire and possess endowments in land and money, as well as to make all necessary regulations or statutes for its proper government. The power of granting degrees was also bestowed. Cecil, Lord Burghley, was appointed Chancellor, the visitors being the Chancellor, or his Vice Chancellor, with the Archbishop of Dublin, the Bishop of Meath, the Vice-Treasurer, the Treasurer at War, the Chief Justice of the Common Pleas in Ireland, and the Mayor of the City of Dublin for the time being.

Elizabeth was ready enough to grant a charter for the new university and quite willing to be a party to the process of cajoling the Corporation into parting with the splendid property which had become a portion of the city estate, but she had no money at her disposal wherewith to provide the buildings necessary if Trinity College was ever to be anything more than a mere name. Loftus and his allies of course knew this perfectly well, and accordingly they set their wits to work in order to hit on a process to convince the Queen that there were ways of raising money for

the new foundation other than that proposed by the unfortunate Perrot. In the end a device that proved successful was adopted. The Lord Deputy, Fitzwilliam, sent out the following letter to the landed gentry of Ireland, Catholic and Protestant alike:—

BY THE LORD DEPUTY AND COUNCIL.

W. FITZWILLIAM. Whereas the Queene's most excellent Majestie, for the tender care which her Highness hath for the gode and prosperous estate of this her Realme of Irelande, and knowing by the experience of the flourishing estate of England how beneficial yt ys to any countrey to have places of learning erected in the same, hath by her gratious favour appointed an order and authorised us her Deputy, Chancellor, and the rest of the Councell, to found and establish a Colledge of an University near Dublin in the scite of Allhallowes, which is freely graunted by the Citizens thereof, with the Precincts belonging to the same, to the value of XX £, who are also willing eache of them according to their abilitie, to afford their charitable contributions for the furthering of so good a purpose. These therefore are earnestly to request you (having for your assistant such a person as the Sheriff of that County shall appoint for his substitute) carefully to labour with such persons within his barony (having made a book of all their names) whom you think can or will afford any Contribution, whether in money, som portion of lands, or anie other Chattells whereby their benevolence may be shewed to the putting forward of so notable and excellent a purpose as this will prove to the benefytt of the whole countrey, whereby knowledge, learning, and civiltie may be increased to the banishing of barbarisme, tumults, and disordered lyving from among them, and whereby ther children and children's children, especially those that be poore (as it were in an orphants hospitall freely), maie have their learning and education given them with much more ease and lesser charges than in other universities they can obtain yt. The which business, seeing God hath prospered soe farr that there is already procured from her Majesty the graunt of a Corporation, with the freedome and mortmayne, and all liberties, favours, and immunities belonging to such a body, as by ther charter and letters pattent may appeare, and that the scite and place wherein the buylding must be raised is already graunted, yt should be a comfort and rejoicing to the whole countrey that ther is such a begining of so blessed a work offered unto them to further and assist

with ther good devotion, seeing the benefitt redoundeth to ther own posteritie and will in time appeare to be a matter of no small comoditie to the whole countrey. These therefore are earnestly to require you in regard of the former consideracons that the benevolences of the fore-named persons with all care and diligence be intreated by you, and that you signifie to us by the first of the next tearme what ech of them under ther hands will afford for the furtherance of so notable a work, to the intent that when ther benevolences are seene ther may be collectors appointed for the receaving thereof. For which this shall be yor warrant. Geeven at her Majestie's Castell of Dublin the xi of March 1591.

Ad Dublin Canc. JOH. ARDMACHANUS
THO. MIDENSIS.

A considerable sum was rapidly collected by virtue of this letter which was not unnaturally construed as a royal command, compliance with which would be conducive rather than otherwise to health and longevity. In every barony persons of note were appointed in the manner aforesaid to demand donations and, as a result, upwards of £2,000, equivalent—having regard to the alteration in the value of money—to about £16,000 or £18,000 at the present time. Moreover, Elizabeth endowed the College with large grants of lands in distant parts of the country out of the estates of Irish chieftains, like the Earl of Desmond whose territories had been declared confiscated to the Crown. On 13 March, 1591, the foundation stone of the College was laid by Thomas Smith, Mayor of Dublin,[10] and in a comparatively brief period an extensive brick building of three stories in height was erected. In 1593, the College was opened to students, and in August of the following year Loftus was enabled to announce to the Queen that one hundred had been enrolled. The first name on the matriculation roll is that of the distinguished James Ussher.[11]

[10] It was Charles II who first conferred upon the chief magistrates of Dublin the title of Lord Mayor, which they have since borne.

[11] Afterwards Protestant Archbishop of Armagh. He was driven from Ireland by the Puritans and suffered many persecutions in England, but he remained steadfastly loyal to the Stuarts. Despite his Calvinism, his great learning won him fame throughout Christendom and Cardinal Richelieu offered him an asylum in France. He died at Reigate, England, 21 March, 1656, and Cromwell caused him to be buried with much pomp.

It is, of course, somewhat difficult to understand why the mainly, if not entirely, Catholic Corporation of Dublin so readily consented to bestow the lands of All Hallows on Trinity College. The fact appears to be, however, that at this period Elizabeth's agents were playing an astute game. Engaged as they were in carrying on an implacable war against the great Catholic chiefs and nobles of Ulster, Munster, and Connaught, they had no mind to create avoidable discontent amongst the inhabitants of the Pale or of the walled cities of Ireland. As a rule they demanded no more from the latter than a merely colorable acceptance of the religion by law established, and were content to know that they had been generally successful in banishing and excluding from the towns the ecclesiastics of the ancient faith. Dr. Leland, in his *History of Ireland*,[12] says: "However the foreign clergy and popish emissaries might have encouraged the people to rejoice at the penal laws, yet it is certain and acknowledged by writers of the Romish communion (when it serves the purpose of their argument) that these laws were not executed with rigor in the reign of Elizabeth. . . . The oath [i. e. of supremacy] was only tendered to officers and magistrates who were not immediately displaced on their refusal but suspended from the exercise of their respective offices."

Even as regards the oath there appears to have been a certain amount of loose thinking amongst the well-to-do citizens of the large towns, who were naturally sorely tempted to preserve the temporal interests of themselves and their families so far as they could do so without abandoning what they regarded as the essentials of their faith. As to the Act of Parliament which required attendance at the services of the Protestant Church, Leland points out that "in Ireland the Remonstrants of 1644 contended that it was not at all executed in this reign"—that of Elizabeth. Leland proceeds as follows:—

It is true that a High Commission Court was established in Dublin, in November of the year 1593 (i. e. three years after the granting of the All Hallows lands) to inspect and reform all offences committed against the Acts of the 2d of Elizabeth. It also appears that it was a regular and ordinary instruction to the provincial governors of Ire-

[12] Vol. II, 3d edition, Dublin, 1774, pp. 381, 382, 383.

land, "in all times and at all places, where any great assembly should be made before them, to persuade the people by all good means and ways to them seeming good, and especially by their own examples, to observe all orders for divine service—and to embrace and devoutly to observe the order and service of the Church established in the realm by Parliament or otherwise—to execute all manner of statutes of this realm; and to levy, cause to be levied, all manner of forfeitures, etc." Yet whenever the Queen's ministers, by virtue of these instructions or commissions, ventured to proceed to any violent execution of their authority we find them checked and controlled, and a more moderate conduct urgently recommended from England.

Leland quotes in confirmation of his statement a communication from Lord Deputy Mountjoy to the English Privy Council which ran in part as follows:—

> And whereas it hath pleased your lordships in your last letters to command us to deal moderately in the great matter of religion, I had, before the receipt of your lordships' letters, presumed to advise such as dealt in it for a time to hold a more restrained hand therein. . . . Not that I think too great preciseness can be used in the reforming of ourselves, the abuses of our own clergy, church-livings, or discipline; nor that the truth of the Gospel can with too great vehemency or industry be set forward in all places and by all ordinary means most proper unto itself that was first set forth and spread in meekness; nor that I think any corporal persecution or punishment can be too severe for such as shall be found seditious instruments of foreign or inward practices, not that I think it fit that any principal magistrates should be chosen without taking the oath of obedience, nor tolerated in absenting themselves from public divine service; but that we may be advised how we do punish in their bodies or goods any such only for religion as do profess to be faithful subjects to her Majesty; and against whom the contrary cannot be proved.

The policy that was being pursued at the time the All Hallows lands were conveyed to Trinity College by the Catholic Corporation of Dublin would inevitably have commended itself to men far less wise than those who represented England in Ireland. If the inhabitants of the principal cities and ports were driven into revolt the task of dealing with O'Neill, O'Donnell, Desmond, and

other greater territorial chieftains, would become immeasurably more difficult than it already was. Meantime, the burghers everywhere were making money through the expenditure in their midst necessitated by the prosecution of the war, while the majority of them being of English birth or blood had no inclination to stick at trifles, so long as they were able to persuade themselves that they were steering clear of actual heresy. That many of them did not succeed in effecting this latter purpose is, unfortunately, only too certain.

That, when the Corporation of Dublin voted the lands of All Hallows as an endowment for Trinity College, they fully expected the new seat of learning would be as freely open to Catholics as to Protestants seems quite certain. Ten years after Elizabeth had ascended the throne and eight years after the oath of supremacy had been enjoined by Act of Parliament—on "the fourth Friday after the 25 December, 1568"—the records of the Common Council show it was resolved "that no person nor persons from henceforth shall eat flesh within the City of Dublin or suburbs of the same on Friday or Saturday on pain of £5 lawful money of Ireland, the half thereof to be to the finder and presenter, the other half to the city works."[13] That this municipal enactment was one directed against the followers of the new religion is incontestable. Moreover, however the fact may be explained, it seems certain that the application of the oath excluded no one from the office of chief magistrate or mayor of Dublin until the case arose of Alderman John Shelton, in 1604. The records of the Corporation still attest in the following words what then occurred :—

> The twentieth day of November in the second year of the reign of our Sovereign Lord King James the First, the Sheriffs, Commons, and Citizens, being assembled together for establishing of certain necessary matters for the utility of this city, it was signified unto them by the Right Honorable the Lord Deputy, Judges, and Council, that Mr. John Shelton, late elected Mayor of this city, has peremptorily refused to swear the oath of his Highness's supremacy, limited and expressed in the Statute of the second year of the reign of the late

[13] *Calendar of Ancient Record of the City of Dublin*, by Sir John T. Gilbert. Vol. II. Dublin: Joseph Dollard. 1891. P. 54.

Queen Elizabeth of famous memory, and that by such his refusal the place is void; whereupon his Lordship hath given them commandment to elect another Mayor in his place: it is therefore agreed by virtue of this assembly that Robert Ball of Dublin, alderman, shall be the man that shall supply that place from this day forward to Michaelmas.[14]

There is ample evidence that the Corporation of Dublin remained nearly entirely, if not entirely, Catholic up to the period of the reign of James I, and that its members were but slightly interfered with for their individual religious beliefs during the life of Elizabeth, although her officers showed but small mercy to the Celtic Catholic population outside the limits of the walled town. One proof to this effect is available in the form of a decree of the Star Chamber at Dublin Castle, dated 22 November, 1605, made against John Eliott, John Shelton, Thomas Plunkett, Robert Kennedy, Walter Segrave, Edmund Purcell, aldermen, Thomas Carroll, Edmund Malone, merchants, and Philip Bassett, gentleman, all of the said city, because of their refusal to take the oath of supremacy.[15] On 8 December, 1605, Sir John Davies, Attorney General for Ireland, wrote to Lord Salisbury telling him that "if this one Corporation of Dublin were reformed, the rest would

[14] *Ancient Records of Dublin*, Vol. II, p. 430. The terms of the oath were as follows: "I, A. B., do utterly testify and declare in my conscience that the Queen's Highness is the only supreme governor of this realm, of all other her Highness's dominions and countries, as well as in all spiritual or ecclesiastical things or causes as temporal, and that no foreign prince, parson, prelate, state, or potentate hath or ought to have any jurisdiction, power, superiority, preëminence, or authority, ecclesiastical or spiritual, within this realm, and therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true allegiance to the Queen's Highness, her heirs and successors, and to my power shall assist and defend all jurisdictions, privileges, preëminences, and authorities granted or belonging to the Queen's Highness, her heirs and successors, or united and annexed to the Imperial crown of this realm, so help me God and by the contents of this book." (Statutes of Ireland, p. 262. Dublin. 1621.) No Catholic, of course, could accept this oath which I think I have shown was not very diligently enforced in cases where enforcement would have bred dangerous popular tumult, during the reign of Elizabeth. At any rate, John Shelton was the first Mayor of Dublin who lost his office because he refused to swear to it.

[15] Calendar of State Papers, Ireland, James I, 1603-1606. London: Her Majesty's Stationery Office. 1872. P. 373.

follow; and if those gentlemen that are now in the Castle were reduced, the whole Pale would be brought to conformity."[16] It would seem, however, that the successive Mayors of Dublin, however they reconciled it to their consciences, did accept the oath of supremacy, thus purchasing toleration at the cost of a grave dereliction of duty, although they had probably persuaded themselves that they were fulfilling a mere legal formality. At any rate, there is a previous letter from Davies to Salisbury, dated 8 December, 1604,[17] in which he described what occurred in the case of Shelton, in the following words:—

> One Shelton, being elected Mayor for this year, ought, by the ancient custom, to have taken the oath, both of his office and of supremacy, in the Exchequer at Dublin; but by reason of the contagion the Barons of the Exchequer were absent at the usual time of election. Therefore he took the oath of his office only before his predecessor and the aldermen. Whereupon the Priests who swarm in this town, and others, gave out that the Mayor was the only champion of the Catholic religion, for he alone had refused to take the oath which all his predecessors had yielded to take.

It will be observed, whatever may be thought of the morality of their conduct, that by going through the form of accepting the oath of supremacy Shelton's predecessors had managed to retain in Catholic hands the government of the Irish capital. As a result the city "swarmed" with priests. All this, no doubt, is somewhat of a digression from the immediate purpose of the present article, but really needful in order to show that when the Corporation of Dublin granted the lands of All Hallows for the endowment of Trinity College they had reasonable ground for hoping that the new institution might be made a suitable place of education for Catholic youths. As we have seen, the Mayor for the time being was to be one of the Visitors of the College. The actual entry in the minutes of the proceedings of the Corporation, so far as it can still be deciphered, reads as follows:—

> Fourth Friday after 25 December, 1590.
>
> Forasmoch as there is in this assembly by certayne well disposed persons peticion preferred, declaring many good and effectual per-

[16] *Ibid.*, p. 372.

[17] *Ibid.*, p. 211.

suacions to move our furtherance for setting upp and erecting a collage for the bringing upp of yeouth in lerning, whereof we, having a good lyking, do, so farr as in us lyeth, herby agree and order that the scite of Alhallowes and the parkes therof shalbe wholly gyven for the erection of a collage there; and withall we require that we may have conference with the preferrers of the said peticion to conclude how the same shalbe fynished.

That the conference demanded must have resulted in the giving of something in the nature of satisfactory assurance, may be inferred from the fact that we again read in the minutes as follows:—

Fourth Friday after 24 June, 1592.

Whereas the Provost, fellowes, and scollers of the newe erected colledge in the presynct of Alhallowes made suite in this assembly that certayne of the cittezens myght be appoynted to joyne with others by them to be lyckwyse nomynated to collect and receve the benevolence of the cittezens towards the fynishing of the bylding now in doinge: it is therfore agreed, by the aucthorytie aforesaid, that Mr. Gyles Allen, Mr. Walter Ball, Mr. James Bellewe, John Terrell, Mathewe Handcok, John Marshall, and Ralfe Sancky, shall joyne with such others as shalbe appoynted by the said Provost, fellowes, and scollers for the purpose aforesaid, and the same to be imployed towards the erection of the said colledge.[18]

One at least of these Corporation collectors, John Terrell, was sentenced to heavy fine by the Star Chamber shortly after the accession of James I, for refusing to attend the Protestant service in his parish church. Obviously, when he tramped Dublin to raise funds for Trinity College, he never imagined that it was to be utilized as an instrument of perversion of Catholic youth.

WILLIAM F. DENNEHY.

Dublin, Ireland.

(To be concluded.)

THE DEVOTION TO THE SACRED HEART OF JESUS.

II.

THE devotion to the Sacred Heart of Jesus has successfully undergone the test of Gamaliel, doctor of the law: "if this work be of men, it will come to naught; but if it be of God, you

[18] Gilbert's *Callendar Ancient Records of Dublin*, Vol II, p. 253.

cannot overthrow it." Its enemies have been "found even to fight against God." Not only the test of time and experience, but also that of strict investigation by ecclesiastical authorities and theological experts has been applied, and the devotion has come triumphantly through all. The establishment of the Feast of the Sacred Heart, with Mass and Office; the process of Beatification of Margaret Mary; the various grants of indulgences for practices in honor of the Heart of the Divine Redeemer—all these involved a trial which nothing out of harmony with the apostolical and ecclesiastical traditions of the Catholic faith and system could have survived. As regards the theological aspect of the devotion, M. Bainvel[1] remarks upon the wonderful clearness with which the complex theological questions involved are treated in the original documents in which the devotion, as it was revealed by our Blessed Lord to His lowly servant, is set forth. Many of the difficulties, indeed, whether raised by enemies of the devotion, or by the *Promotor Fidei* in the exercise of his office, find their solution in great measure in the writings of the *Beata* herself, and of those to whom reluctantly and under obedience she made known the revelations she had received.

Protestants have misunderstood, and Jansenists, for their own particular purposes, have misrepresented the devotion to the Sacred Heart. Blessed Margaret Mary herself has been denounced as an hysterical nun, and her revelations have been proclaimed to be the outcome of unhealthy imaginations, fostered by indiscreet austerities; while the system which is supposed to encourage such indiscretions, and to make capital out of the hallucinations of those who commit them, has often enough been held up for execration. A respectable English firm has recently published a book[2] in which the author thus delivers himself: "This" (the devotion to the Sacred Heart) "is emphatically one of the devotions of this century, although founded upon a vision stated to have been granted two hundred years ago. It is to be noticed that most of Rome's modern devotions are received upon the authority of reputed saintly women, especially nuns, who, through neglect of the ordinary rules of health, become emaciated and emotional, being in that state of mental and bodily prostra-

[1] *Op. cit.*, Col. 275.

[2] *Modern Romanism Examined.*

tion which renders the person liable to illusions, and to mistake the visionary for the real." In a footnote, after describing the austerities of another religious, he writes: "Poor woman, it was enough to make her delirious; but what about the system which commended this infatuation, and brought her to premature death?" This writer quite evidently knows nothing of the inside of a convent, nor of the life of its inmates; he is altogether ignorant of the supernatural side of the lives of saints; he has, apparently, never heard of the severe process of investigation to which alleged revelations and claims to sanctity are subjected; of the slowness of authority to admit either the one or the other; of the unexceptionable proofs required before such admission is ever made. As for the history of the origin and development of great devotional movements in the Church, and the wonderful harmony and interdependence already alluded to, which are invariably found to exist between the devotional and theological elements of the Church's life—of these things he has not a notion.

Dr. Littledale shows equal ignorance of the history of devotion to the Sacred Heart when he states (in his *Plain Reasons*) that the Venerable Claude de la Colombière, "the inventor [*sic*] of the cult of the Sacred Heart, borrowed it from a book he met during his two years' stay in England, namely 'The Heart of Christ in Heaven towards Sinners on Earth,' by Thomas Goodwin, an Independent divine, who had been Cromwell's chaplain." As a matter of fact, Father de la Colombière was at Paray-le-monial in 1675, the year of the fourth and most remarkable of the visions granted to Blessed Margaret Mary. He knew of it very soon after its occurrence; he consecrated himself to the Sacred Heart on 21 June of the same year, and did not leave Paray for London until September of 1676. Whilst he was in London, he wrote an account of the apparition of 1675, transcribed from a writing of Margaret Mary herself; which account was afterwards published in his Journal of Spiritual Retreats. He died on 15 February, 1682; and the story of his having borrowed the idea of devotion to the Sacred Heart from Goodwin, and afterwards persuaded Margaret Mary to take it up, was not circulated till the eighteenth century.[3] Littledale roundly asserts

[3] See Bainvel, *op. cit.*, and "Records of the English Province S. J., by Brother Foley," Vol. V, Series XII, p. 867.

that the devotion to the Sacred Heart is heretical. "The modern worship of the Sacred Heart," he writes, "is sheer heresy, condemned beforehand by the two General Councils of Ephesus and Chalcedon, which forbade any worship being paid to a divided Christ — even the separate adoration of our Lord's Sacred Humanity apart from His Godhead being heretical—and taught that the *whole Christ* alone is the object of worship." It seems strange to us that this author should not have been aware of the obvious answer to his charge; the answer, indeed, made long ago by Pius VI in the constitution "Auctorem Fidei" to the very same stricture passed upon the devotion by the pseudo-synod of Pistoia—namely, that such "divided adoration" is in no way involved in the worship of the Sacred Heart, nor has the Catholic Church ever countenanced anything of the kind. The former of the two Protestant writers whom I have quoted tries to console himself and his readers a little with the persuasion that modern, and in particular English, "Romanists" give a purely metaphorical meaning to the expression "the Sacred Heart of Jesus," making Christ's love alone, and not in any way the bodily organ, the object of their worship. This was, indeed, the theory in which the Jansenists took refuge, relying upon a false interpretation of pontifical utterances; but the author in question gives no satisfactory proof—nor can he—to support his attribution of this error to Catholics. He assumes, like Littledale, that the Sacred Heart is commonly separated, as an object of worship, from the Person of the Eternal Word, but gives at least to some Catholics the credit for avoiding this mistake, although at the same time he supposes them to run to the other extreme. "Happily," he writes, "even on the Continent many do not limit their devotion *exclusively* to the material 'heart.' They give the rite [*sic*] a figurative significance, and turn from the material heart to the honor and contemplation of the love of Christ, of the affection and kindness of God our Saviour, and of the heart's love which His children owe to Him. In England this figurative and frequent use of the word 'heart' to denote affection and devotedness at present *virtually supplants* the worship of the *material* 'heart' amongst the educated classes. In a book called the 'Manual of the Sacred Heart,' the vision of Mary Alacoque [*sic*] does not

appear. In it there are chapters in which the reader breathes a true Protestant atmosphere. The Lord Jesus is spoken of as possessing an unchanged love to sinners, and prayers are addressed to Him without seeking access by saint or angel. . . . But, alas! this personal love of Christ, as unchanged and accessible as He was by the Galilean lake, is already being *obscured*" [*sic*].

Then follows an indication of the means by which the personal love of Christ is becoming obscured; namely by the inculcation of what the author calls the "worship of the Very Sacred Heart of Mary."

Our author will have it that the latter devotion was introduced as an antidote to the tendency of the cult of the Sacred Heart of Jesus to encourage "direct access" to the Saviour of mankind—a practice which "would ultimately destroy Mariolatry and the Invocation of Saints." Against this it may be noted that the Venerable Père Eudes had already propagated devotion to the Sacred Hearts of Jesus and Mary, together and separately, before Blessed Margaret Mary had received her revelations. Père Eudes, as he himself said, "regarded these two Hearts as but one Heart in unity of mind, sentiment, will, and affection."[4]

For this holy priest, M. Bainvel tells us, the devotion to the Heart of Jesus blossomed out, as it were, from the devotion to the Heart of Mary; the one devotion involved the other, by reason, not of any supposed substantial identity between these two Hearts, but because of the intimate relationship, the close moral union of will and love, and the entire conformity of all their life and affections existent between the Blessed Mother and her Divine Son. The devotion to the Sacred Heart of Jesus, as revealed to and propagated by Blessed Margaret Mary, while it by no means excludes from its object the interior affections and sentiments of the Divine Redeemer which were chiefly envisaged by Père Eudes, at the same time determines its object with so much more precision, and presents the Sacred Heart to the worship of the faithful in an aspect so special as entirely to make good the view which regards the holy nun of the Visitation as the specially chosen and specially inspired apostle of the Sacred Heart. Père Eudes,

[4] Bainvel.

like others before him, was an instrument of God in preparing the way; he might be called, indeed, the St. John the Baptist to Blessed Margaret Mary; but it was through her that our Lord revealed the devotion in all its fulness, thus most efficaciously recalling to men of these latter days the richness of the treasures of His adorable love and mercy. A notable feature of the history of Père Eudes and his devotion is found in the circumstance that men were guided to the worship of the Sacred Heart of Jesus by way of devotion to the Heart of Mary. Here, as always, love of the Mother led to love of the Son; and once again Mary was as the Morning Star, heralding the fuller glory of the day which followed. The contention, therefore, of the Protestant writer quoted above, which would make devotion to the Heart of Mary a kind of trick by which "Romanism" has endeavored to prevent people from loving and worshipping their Redeemer too much, is wholly irreconcilable with fact. There is this to be said for the author, that he admits the efficacy of the worship of the Sacred Heart of Jesus—at least in what he considers to be the more refined and enlightened form of the devotion—as a means of leading us to the personal love of our Divine Lord.

Looking back upon the history which has been roughly sketched so far in these pages, and considering the humble instruments of whom God has made chief use in spreading devotion to the Sacred Heart; recalling also to mind the opposition which the devotion at first aroused even on the part of some who bore the Catholic name, and which it still arouses amongst those outside the Church, one is forcibly reminded of those words of our Blessed Lord: "I give thanks to Thee, O Father, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones." The "wise and prudent"—those who weigh all things in the uncertain balance of human calculation and human wisdom—have none to thank but themselves for putting obstacles in the way of God's revelation to their hearts. The "little ones," the "poor in spirit," even though they may be at the same time learned in mind, are yet ready to be "taught of God." Hence we find that while Divine Providence, emphasizing the lesson of the Gospel, frequently gives to simple and unlettered persons the first place in the carrying out of His designs,

yet He does not disdain to make use afterwards of the acquisitions and talents of learned men who are pious as well as learned. Devotion to the Sacred Heart soon found able defenders of this class, particularly amongst members of the great Society of Jesus. The most determined opposition came from a party whose misuse of their intellectual gifts eventually carried them outside the Church Catholic.

There is another sense in which the words of the Gospel quoted above may be taken. Without any suggestion of blame or censure we may apply them to those sincere and learned men whose very learning may cause them to feel difficulties and see objections which would never come into the minds of their less instructed brethren. It will always be possible to raise such objections against new devotions and practices, just as it is possible to do the same with regard to new theological or philosophical theories and explanations. This possibility, which usually becomes a fact, is providentially overruled for the triumphant vindication of all that is good and true, whether in devotion or in theology. The theory or practice which seemed at first to be stamped with the character of dangerous novelty, is shown by the test of adverse criticism to be new, after all, in form only, and to be simply an unfolding and developing of the ancient traditional elements of the Catholic religion which can never substantially change, but are ever subject to an evolving process brought about by various means. Thus it was with the devotion to the Sacred Heart. Learned men who were truly pious and sincere found difficulties which needed solution and objections which had to be met.

The simple, enviable faith of the lowly and unlearned children of the Church carries them directly to the heart of things. The Catholic peasant, the humble religious, the innocent child, or the devout man of action, who does not concern himself with high matters—each and all of these, kneeling before an image of the Divine Redeemer, with the Sacred Heart exposed to their gaze, a Heart all-burning with the flames of love, pierced by the lance, encircled by the crown of thorns, surmounted by the cross, will doubtless apprehend with the unerring instinct of faith, though unable to express in words, the strictly necessary bond which

indissolubly unites, in one and the same act of supreme worship, the adorable Heart and the sacred Humanity to the Divine Person of the Word-made-Flesh, in whom and because of whom they are adorable and adored. But when the mind of man addresses itself to the task of analyzing this or any other Catholic devotion in order to defend it from attack, and to give to it its theological justification, then there is room for discussion, due to the fact that the human intelligence cannot grasp as a whole the great unity in which the mysteries of faith in actuality exist, but must needs take part by part and follow up the lines of connexion.

In the matter of the devotion to the Sacred Heart we are faced, as soon as we touch upon it, with the whole marvellous theology of the Incarnation, built up in storm and stress in the course of centuries. It was inevitable, then, that the devotion should have its theological aspect and its theological history. Theologians who were contemporary with the rise of the devotion could not do otherwise than discuss it from their own proper point of view; and so long as they carried on the discussion in a proper spirit, remembering that with God all things are possible, they did no wrong. Theologians who have lived since the devotion has fully made known its claim to acknowledgment as a work of the Holy Spirit, will still discuss it; not, it is needless to say, by way of putting it any more upon its trial, but in order to edification, and to bring out the marvellous symmetry with which every part of the Catholic religion is bound up with every other part in the perfect unity of the great whole—one, in truth, because God, its object, is one; whom, nevertheless, His own revelation of Himself, by reason of our weak faculties, must needs make known to us by showing to us now one aspect of the vision of faith, and now another.

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(To be concluded.)

CATECHETICAL INSTRUCTION IN THE FOURTH CENTURY.

THE Sovereign Pontiff Pius X in the letter addressed last year "to the Sacred Bishops of the Universal Church, on the Teaching of Christian Doctrine," attributes, it will be remembered, "the remissness, or rather the intellectual debility of our times, chiefly to ignorance of divine things." Faith is weak and love is cold largely because Catholics do not clearly understand what the Church of Christ commands them to believe and do. As a remedy for this great evil, His Holiness commands the shepherds of the faithful to take care that frequent, plain, and systematic catechetical instruction be given to the young and old of every parish. This is merely one detail, no doubt, as the recent decree on Daily Communion is another, of our Chief Pastor's resolution "to renew all things in Christ" by making Catholics but realize what a rich and ready source of life and strength the Saviour of the world designed His Church to be for every human soul.

In our endeavor to answer the call of our Chief Pastor and to supply the need of Christian Doctrine for our people it may be of use to recall the methods of a former period in the history of the Church, when the need of such instruction seems to have been even greater than to-day. Such a period we find in the age when the stream of pagan converts, which began to pour into the Church after Constantine the Great in 321 had made Christianity the established religion of the Roman Empire, thus rendering schools of catechetical instruction an imperative necessity.

The purpose of this paper is to give the reader some idea of what the character and needs were of these catechumens, in what order the tenets of the Catholic Creed were taught them by the ancient catechist, and with what caution and deliberation they were made familiar with their duties and their rights as Christians.

As would be inferred, the school for catechumens of the fourth century differed widely from a modern Sunday-school not only in the age, character, and condition of the pupils, but also in the manner the eternal truths were taught. The school had been developing for some three hundred years. As long as the

Apostles lived, catechetical instruction, properly so-called, was hardly needed. For so abundant then was the outpouring of the Holy Spirit that those who were inspired by the Apostles' preaching to confess Christ Jesus, were baptized at once. Thus St. Peter on the day of Pentecost received into the Church, after a short sermon, three thousand of his hearers; St. Paul, in like manner, kept the repentant jailer of Philippi a catechumen but one hour, "then himself was baptized and all his house;" while the Apostle Philip prepared the chamberlain of Queen Candace to be a Christian as they swung along together in a glittering chariot—a manner of conducting Sunday-school which would be popular, no doubt, *mutatis mutandis*, with our modern catechists.

With the opening, however, of the sub-apostolic age, the requirements both of catechists and catechumens are defined with some detail. In the "Epistle of Clement to James," for example, a document—be its author who he may—which many scholars date as early as the second century, it is enjoined that the "catechists be learned, unblamable, much experienced, and approved;"[1] while in that "ancient manual for bishops," the "Apostolic Constitutions" (a collection of decrees and canons which indicates the practices prevailing in the Church of probably the third century) there is abundant evidence of the existence then of schools for catechumens, for we find in this book various instructions given, some bearing on the dispositions to be looked for in the catechumen,[2] others on the matter to be taught him.[3] Indeed such schools became in time an absolute necessity. Otherwise the proselytes from paganism—full of goodwill, to be sure, but densely ignorant of Christian practices—could not be properly instructed. By the middle of the third century, at any rate, as is proved beyond all doubt by the writings of Eusebius, Origen, and the Alexandrine Clement, a school for catechetical instruction was so vigorously flourishing at Alexandria that it rivalled in éclat the neighboring pagan seats of learning and throughout the East became the model of all schools for catechumens.

As the institute in Egypt, made famous by the learned Clement and the keen-witted Origen as a nursery of bishops and of

[1] Chap. XIII.

[2] Bk. 8, Chap. XXXII.

[3] Bk. 7, Chap. XXXIX.

martyrs, became in its palmiest days a sort of Christian university, an inquiry into its character hardly falls within the scope of this short essay. But as regards the nature of the catechetical instructions given to the ordinary converts to the faith in early times, it is our good fortune to have to-day two documents from which facts can be learned and inferences drawn, which permit us to behold an ancient "Sunday-school" in actual session. These are St. Augustine's treatise "On Instructing the Unlearned," and the catechetical lectures of St. Cyril of Jerusalem.

The former was composed during the year 400 or thereabouts at the request of Deo Gratias, a deacon of Carthage, while the admirable "Lectures" were probably delivered during the Lent of the year 348, before St. Cyril had become a bishop. From these two works, the one by a Latin Father, the other by a Greek; the first showing the practice of the Western Church, and the second that of the Eastern; from the fact too that St. Augustine in his treatise tells what should be taught those only just made catechumens, while St. Cyril is addressing catechumens soon to be baptized; and from the circumstance, moreover, of both works being written within the last half of the fourth century after the great Council of Nicea had crystallized in the celebrated ὁμοούσιον (homoüsion) the dogma of our Lord's Divinity and had framed so many salutary canons relating to Church discipline, we can get a fairly accurate idea of how the catechetical instructions of the period were conducted.

Although it is for a deacon that St. Augustine writes his treatise, and although St. Cyril was perhaps a deacon when he gave his famous lectures, we know from other sources that in the early Church catechizing was a work by no means proper to deacons only, or indeed to any distinct order of clergy. Priests and bishops often taught the catechumens; nay, laymen even, like the youthful Origen, with the approbation of the ordinary, used to undertake the holy work. The catechist of early times represented, as he does to-day, a function rather than an order.

The Character and Needs of Fourth Century "Hearers."

The pupils taught by ancient catechists, however, were not children, but adults; not Christians, as a rule, but Jews and

pagans. They were largely men and women of the poor or servile classes—those who had the least to hope for from this world—though of course in the fourth century, as Christianity had become in a certain sense a "fashionable religion," there were also numerous catechumens from the higher walks of life. Some there were, we may be sure, who, weary of the din and discord of the pagan schools, came as earnest seekers after truth to hear what Christians had to offer as an answer to life's riddle; others, heart-sick at the world's corruption and disgusted with the vileness and deception of the temple service, hoped to realize in Christianity some vague ideal, or to find therein a purer worship. Or perhaps some zealous convert, in his eagerness to share with kith or kin the treasure he had found, would shepherd a small flock of suspicious and reluctant pagans to the catechetical instructions. Or else the influence exerted by the daily beauty in the lives of Catholics, the wondrous meekness, chastity, or temperance, for instance, of a Christian slave, perhaps made many a groping heathen cast himself before the bishop's feet and beg with tears to learn the secret of that poor slave's peace of soul and self-command.

Let the motive bringing pagans to the catechist be what it may, on their showing a sincere desire to be instructed they are led before the bishop who imposes hands on them and signs them with the symbol of salvation. They are "hearers" now, or catechumens on their first probation. During this trying period, whose length at different times and places used to vary, though the Apostolic Constitutions say "three years," those aspiring to be enrolled one day among the faithful are expected to forswear idolatry and all uncleanness, to hear the bishop's homily each Sunday at the catechumen's Mass, and to be regular in their attendance at the catechetical instructions.

For the latter exercise the "hearers" of the time of Origen would gather either at the catechist's own house or in some public hall to which the curious were also free to come with questions for the lecturer; but in the following century our deacon, Deo Gratias, was apparently accustomed to go into his church and give an instruction whenever there was any one to hear him; while St. Cyril's lectures were prepared discourses delivered on fixed days in Lent in a cathedral church.

Now in respect to the nature and the scope of the lessons that the catechist first taught the catechumens, it is obvious that a man who entered from a pagan world the Christian church had first of all a great deal to unlearn. For he had been living in an "atmosphere," to quote the "Pilgrim to Hippo,"[4] "where scarcely anything was thought sinful if it were not illegal; where even the most shameful immoralities were sanctified by the example of the gods; where the curse of slavery introduced immorality into every household; where the idea of sins of thought was entirely unknown; where pride, hatred, and revenge were considered virtues; where gods were actually worshipped by drunken orgies and unnamable obscenities; where, in fine, the moral sense was blunted and in many cases quite obliterated by the habits and the thought of centuries." He was as ignorant, moreover, as he well could be of the nature of those motives, of those springs of action, nay, of the very names of virtues which to-day are commonplaces to the child of Christian parents.

Of such a character, no doubt, were many of the catechumens with whom Deo Gratias, the Carthaginian deacon, had to deal. This worthy clergyman, however, though complimented by Augustine on being "gifted with a rich power of catechizing, the result both of knowledge in the faith and sweetness of speech,"[5] had himself a low opinion, as it seems, of his own abilities. Many came, to be sure, to learn from him the rudiments of Christian doctrine, but the catechist so often found it hard to make truth striking and attractive to his hearers, and grew at length so weary of uttering commonplaces, so tired of listening to the prosy forms his own discourses, notwithstanding the high thoughts he had, were wont to take, that at last he wrote for counsel and encouragement to his learned and experienced friend Augustine. Whereupon the saintly bishop indites for Deo Gratias's comfort and instruction the treatise "De Catechizandis Rudibus," the substance of which follows.

[4] "St. Augustine: A Historical Study." By a Priest of the Congregation of the Mission. Page 164.

[5] In citing the Fathers in this essay, the Oxford translations, duly collated with the texts of Migne, have been followed.

How St. Augustine would Teach Catechism.

Your lectures, Deo Gratias, are probably much more effective than you think. Language, after all, is such a weak, imperfect medium of thought, what wonder, if the truths you realize yourself most keenly often fall quite flat when put into words. Remember, also, that those Christian verities which seem so commonplace to you are quite novel to your hearers. A lively sympathy, moreover, with those whom your discourse is turning into Christians, should make old truths seem new to you. If the catechumens, notwithstanding, do sometimes yawn and gape, shift uneasily from one leg to the other, or look with longing toward the door, that means, of course, your little talk is growing dull and heavy. Then the catechist needs waking up. Tell a story, or interrupt your sermon by asking or inviting questions; or let your hearers listen seated, as is permitted in the churches over the sea. Then you must keep cheerful and sweet-tempered, "for feeble indeed and unpleasing will that discourse be which has passed through the channel of a chafing and reeking heart;" and be very careful, Deo Gratias, not to talk above your hearers' heads.

Now suppose an ordinary citizen of Carthage has come to you to be instructed, what will be your method of procedure? Congratulate him, first of all, on his desire to be a Christian. You can then learn by some well-directed questions if the hope of worldly gain or the fear of human losses has brought him to the Church. If such should be the case, endeavor then and there to purify his motives by showing him the dignity and splendor of the life of sacrifice the Christian's calling means. If the applicant now seems properly disposed, deliver your first lecture. Show "how God in the beginning made all things very good," and come down in orderly narration even to the present times of the Church, being careful to avoid digressions into points difficult of discussion, but so discoursing that the very truth of the reasons you employ "may be, as it were, gold linking together a chain of jewels, and yet not disturbing, by any excess of itself, the series and order of the ornament."

That Deo Gratias, however, may not fail to grasp just what

the scope should be of this first instruction to the catechumens, the latter half of St. Augustine's treatise is devoted to the setting forth of two model lectures, covering like ground, indeed, but one much richer than the other in detail, which let us see quite clearly just how much a heathen of St. Augustine's time, standing at the threshold of the Church, was expected to believe and do.

Beginning with the book of Genesis, the great Doctor of the West sketches rapidly the story of God's people, and His loving mercy toward them, notwithstanding all their faithlessness, dwelling on the types and prophecies especially which pointed out the character and office of "Him who was to come." The five prophetic ages being passed, the Saint proves that we are now enjoying the sixth age, namely, that of man's new creation by the Baptism of Christ. The life of Jesus is then vividly narrated and His Divinity demonstrated in that brilliant, antithetical style of writing St. Augustine was so fond of using. The wonders of Pentecost and the beginnings of the Church are then depicted, after which the dogmas of the Resurrection of the Body and the nature of the final Judgment are carefully explained. Finally, the catechumens are well cautioned against heretics, and against the evil example of bad Catholics, "the chaff of the Lord's threshing floor," exhorted to resist temptation, fly uncleanness, idol worship and all superstition, avoid the games and theatre, and prepare themselves by godly living for worthily receiving Baptism.

Thus was the common run of men to be instructed. Should a well-read heretic, however, or a pagan quite familiar with the Sacred Writings, seek admission to the Church, the sometime rhetorician advises Deo Gratias to tickle a little the vanity of such men by touching on the deeper truths of faith and tactfully proposing "things unknown as things forgot." But if the would-be Christian is a proud and superficial sophist or grammarian, let him first be taught how necessary for a catechumen is a docile mind and lowly heart. He must learn "not to despise those whom he shall find more careful in avoiding faults in conduct than in language," and remember that "in the forum as it is the sound, in the Church it is the wish, that makes the *benedictio*."

It is of importance to observe that the foregoing sermon is chiefly apologetic and historical in character. In fact, the cate-

chumen has heard so far but little of the Creed in its details, nothing whatever of the Mass, the Blessed Trinity, the Lord's Prayer, or of any sacraments but Baptism Instruction in these subjects is designedly deferred; for the *audientes* are not ready yet for such strong meat. Not until the catechumen is deemed fit to pass from the grade of "hearers" through that of the *prostrati* or "kneelers" into the ranks of the *competentes*, "seekers" or "elect," will he be given a precise, dogmatic exposition of the Creed. It was to these "seekers," while preparing during Lent to be baptized on Easter Sunday, that the first eighteen of St. Cyril's catechetical instructions were addressed.

An Evening with St. Cyril's "Photizomenoi."

Now suppose we had been privileged to listen to that course of lectures, as the Saint first gave them more than fourteen hundred years ago in old Jerusalem, what should we have seen and heard? We should find ourselves entering toward evening on certain days in early spring the splendid marble basilica of the Holy Cross which the pious Emperor Constantine had erected on Golgotha, the scene of our Redeemer's Crucifixion, "and embellished," according to the rather florid description of Eusebius, "with innumerable gifts of unutterable splendor, with gold, silver, precious stones of every kind; of which the exquisite workmanship in particular, whether in size, number, or variety, does not admit of being recounted here." "The inner walls were covered with marble slabs of various colors, and the outside face of the walls, shining with polished stones closely fitted together, was a specimen of supernatural beauty not inferior to marble. The roof within was composed of carved fretwork, and, by means of compartments, stretched its vast expanse over the whole basilica, and was covered throughout with resplendent gold, so as to make the whole temple dazzling as with a blaze of light."[6] Within the church there would be gathered groups of catechumens converted by St. Cyril from Judaism, heresy, or paganism, who have given such satisfaction while on trial as "hearers" and as "kneelers," that they are now considered worthy to be φωτιζόμενοι (phōtizomenoi), "those to be enlightened," as the

[6] "Life of Constantine," Chapters XL and XXXVI.

"seekers" or "elect" were sometimes styled, for they are now to be prepared for holy Baptism by frequent exorcisms, by heart-searching "scrutinies," and by a thorough schooling in the Creed.

As they patiently await the opening of the exercises, the men on one side of the church, and the women on the other, we should observe them quietly praying, singing psalms, or listening to some man among them reading, or, according to the counsel of St. Cyril, even "speaking what would smack of godliness." After certain exorcisms have been finished, the saintly catechist robed in the flowing priestly alb or tunic of the period, seats himself, probably, in the ambo and begins forthwith an exhortation to his fervent hearers. What would perhaps most forcibly impress us in his opening address would be the earnestness with which St. Cyril begs the catechumens to prepare themselves to be baptized with worthiness. "Let hypocrites and man-pleasers beware!" he cries. "Sacrilege is a most heinous crime. Be instant in prayer and penance. Abide thou in the catechizings; though our discourse be long, let not thy mind be wearied out. Thou hast many enemies, take to thee many darts. Thou hast need to learn how to hurl them at the Greek, how to do battle against heretics, against Jews and Samaritans." You are the builders, I merely bring the stones. Tell no unbeliever, or even a "hearer" among the catechumens, what you learn at the catechizings. "Great indeed is the Baptism offered you. It is a ransom to captives, the garment of light, the chariot of Heaven." "I will behold each man's earnestness, each woman's reverence. Let your mind be refined as by fire; let your soul be forged as metal."

So this *procatechesis*, or introductory lecture, is more like a spiritual exhortation, evidently, than a dogmatic instruction. That Cyril's hearers may prepare with fervor for their Baptism, he tries to make them realize "how great is the dignity Jesus presents them with" when He calls them to the sacred font.

The three following lectures (which were delivered, very probably, during the first week of Lent) are in a strain somewhat like this opening discourse. In the first of these, St. Cyril shows in more detail the dispositions necessary for the due reception of the sacrament. "Wipe out from you every stain of earth," he

exhorts those "soon to be enlightened;" "thou art running for thy soul." In the next, "on the power of repentance for the remission of sins," the catechumen is first warned against the wiles of Satan; then, lest the remembrance of the mass of sins committed prior to conversion should come up so vividly before the mind as to cause a catechumen to despair of pardon, St. Cyril comforts him by recalling many instances in Holy Writ of sinners who repented and were pardoned. "God is loving to man, and that not a little." For say not, I have lived in vileness, "fearful things have been done by me, nor once only but often. Will He forgive? Will He forget?" Then by showing how mercifully the Eternal Father heard the repentance and the prayers of Rahab, David, Solomon, Manasses, and St. Peter, Cyril heartens and consoles the downcast and discouraged. This lecture is among the best of the series, and could be given effectively to-day almost as it stands.

Then comes a discourse on the nature and necessity of Baptism, followed by a rather singular instruction of the so-called "ten points of faith," "a short summary," as St. Cyril terms it, "of necessary doctrine, lest the multitude of things to be spoken and the lengthening out of the sacred season of Lent be too much for the memories of the more simple among you; and that having now strewn some seeds in a general way, we may retain the same when provided in a larger crop afterwards." In fact, this lecture is an excellent abridgment of the fourteen following discourses on the Creed; and for clearness and thoroughness, considering its brevity, is quite remarkable. This instruction closes with an enumeration of the canonical books of Holy Scripture, and with some very practical advice on shunning the occasions of sin.

St. Cyril's Way of Expounding the Creed.

Beginning with the "I believe," the Saint goes in order through the articles composing the Creed of the Church of Jerusalem. This resembles in its wording, as far as can be gathered from these lectures, the first part of the Nicene Symbol, and the latter part of our familiar Creed of the Apostles, though the words "in the Communion of Saints" do not seem to be expressly

quoted. Guided by the importance of the dogma or by the catechumens' needs, Cyril gives to each article, one, two, or even three lectures, heading each discourse with a text taken, as a rule, from the Prophets or Epistles.

The wealth of apposite and striking texts from Holy Scripture, the explanation given of their various meanings, and the multitude of theological arguments to be found in these lectures indicate that they are the productions of a close student of the Bible and a deep theologian. Cyril did not read his lectures, but delivered them like sermons, and extempore perhaps as regards the wording, for we owe the original text of these discourses, no doubt, to the stenographers or copyists who took down St. Cyril's words as they fell from his lips.

In each lecture there is always given a clear statement of the Catholic doctrine, followed by strong proofs from Holy Writ and also, when possible, from local tradition, from the extant "witnesses" and monuments in the Holy City itself, such as the True Cross, for example, "which has from hence been distributed piecemeal to all the world," and finally, if feasible, by demonstration based on reason. Then the objections of adversaries are proposed and answered, all closing with a little exhortation. This order, however, is not invariably observed.

The character and composition of St. Cyril's congregation are pretty clearly indicated by the very nature of the lectures. The numerous citations drawn by the catechist from the Old Testament to prove that Christ is the Messiah show that many of "those of the circumcision" were among the catechumens, while the excoriation at St. Cyril's hands herisiarchs receive, proves, perhaps, that several of their late adherents were listening to the lectures; and to appeal to the converted pagans who had reached the grade of "seekers" Cyril uses illustrations and analogies drawn from the world of sense. The exactness and diffuseness, too, with which the most profound dogmas are treated by St. Cyril, speak volumes for the keenness of his hearers' intellectual equipment. The average congregation of to-day would doubtless find these lectures much too recondite and dry. If St. Cyril's catechumens were all capable of following his arguments, of perceiving the full force of his quotations from the Holy Books, and

of understanding all his references to the beliefs of the pagans, Jews, and heretics of the day, they could be congratulated on having had a course of dogma and apologetics that should have enabled them to cope with any adversary—a valuable accomplishment, no doubt, in the troublous times that followed the Council of Nicea, when every Christian aspired, perhaps, to be a theologian. Cyril's motive, however, in making the "elect" familiar with the tenets of Samaritans, pagans, Jews, and heretics, was to keep them, no doubt, from falling, through ignorance, into like errors. Yet, notwithstanding the abundance of theology in these lectures, they are singularly free from many of its words and phrases. Terms like "essence" and "hypostasis" are not to be found. In treating of the Trinity, however, his avoidance of the "homoüsion" and his use of an inapt illustration[7] are the main reasons why St. Cyril has been charged with being tainted by the heresy of Arius.[8] But a Confessor of the Faith who was thrice driven from his see by Arian intriguers; and a Doctor of the Church, whose orthodoxy, therefore, is above suspicion, may be pardoned readily a little lack of theological precision on one point, and forgiven the avoidance of a term which, in spite of a conciliar decree, was still a word of bitter controversy and contention.

Cyril's fifth lecture, to resume our summary, is one on faith. "The ready champion of the Catholic dogmas," as the Greek menology calls our Saint, first shows that it is by natural faith that most affairs of men, such as marriage, husbandry, and commerce, hold together. Then by many holy texts and instances from sacred history he indicates the nature and necessity of supernatural faith. The following instruction on the "Unity of God" is rather long. For, after establishing the dogma, he deals exhaustively with the heresies concerning it then extant and gives short sketches of their founders' lives, using particularly vigorous language when recounting Manes's errors. "Thou must hate all heretics," cries Cyril, "but especially him who even in name is a Maniac!" St. Cyril, like the other Fathers, evidently had but

[7] Lecture XI, Chap. 22.

[8] See the able vindication of St. Cyril's orthodoxy by the learned Benedictine of St. Maur,—Fr. Toutaeus, in the Introduction to St. Cyril's works, Dissertatio III, Migne, Patrol. Graeca, Vol. 33.

little toleration for those who rend the seamless robe of Christian unity.

Following a lecture on "God the Father," wherein the various senses in which the word "Father" may be taken are fully explained, comes a short instruction on the epithet "Almighty." Our catechist in his next lecture, the ninth, on the "Creator of All Things," uses the argument from design in the visible world to demonstrate the existence of an all-wise Architect of the Universe; in the tenth and eleventh, he treats with admirable clearness of the eternal generation of the Son and His equality in all things with the Father.

St. Cyril on the Incarnation.

In the three discourses that come next, opening with the exhortation: "Nurselings of purity, and disciples of soberness, let us with lips full of purity hymn the praises of God born of a Virgin," the catechumens hear an excellent instruction on the Incarnation, Death, and Resurrection of our Blessed Lord. In these three lectures the dual nature of the Son of Mary is demonstrated with an accuracy that no Arianizing catechist would care to use. Cyril is persuaded that every circumstance, even the most trivial, connected with our Saviour's life, the Prophets have foretold. And the multitude of texts from the Old Testament with which he balances details related by the four Evangelists, and the ingenuity with which he proves how every prophecy has been fulfilled, would make one think that this great Doctor must have known the Bible quite by heart, or at least studied it and meditated on its sacred truths for years and years.

St. Cyril in his lectures on the Christ surely leaves the unbelieving Jew but little ground to stand on. It is in these three discourses also that the catechist makes the most of the advantage he has in preaching to natives of Jerusalem on the very spot where Christ was crucified and buried. The appeal in the thirteenth lecture to the "witnesses" to the crucifixion is perhaps the most stirring in the book. At one point he so wrought upon his hearers by crying out: "Thou seest this spot of Golgotha!" that all the catechumens gave a shout. Certainly, those ancient Orientals were more accustomed to give free play to their emotions while

in church than we of the more tranquil West are now. Why, sometimes they would actually applaud the preacher's eloquence! So great did this abuse become in time that in Constantinople, some fifty years later, St. Chrysostom considered it his duty to make against the indecorous practice an earnest protest[9] wherein the "Golden-Mouthed" so far outdid himself that his enthusiastic hearers applauded to the echo.

In the ensuing lecture on the article, "He will come again with glory to judge the living and the dead," Cyril dwells especially upon the signs and portents that are to precede God's day of reckoning. He seems to think the strifes prevailing in his time among the churches owing to the spread of Arian doctrines an indication that not many years can pass before the Angel Gabriel trumpets to the world its summons to the final Judgment. The sixteenth and seventeenth lectures scarcely give the catechist sufficient space to tell his catechumen all he would about the Holy Ghost, of whose "continual activity in hallowing the souls of men" the Saint draws many instances from Holy Writ, and shows those soon to be baptized that the breath of God moving over the waters gives its cleansing virtue to the laver of regeneration.

The instructions to the "phōtizomenoi" end on Easter's vigil with a lecture on the "Resurrection of the Flesh, the Holy Catholic Church, and Life Everlasting." Before St. Cyril proves by means of Scripture the Resurrection of the Body he tries to show how reasonable the dogma is, from the consideration of God's justice and from analogies with what takes place year after year in the material world. But for a crushing rejoinder to an unbelieving Greek, he bids his hearers cite the example of the deathless phenix, which God, who knew men's scepticism, has provided expressly as an unanswerable argument whereby to prove how reasonable is the resurrection of the flesh. For at intervals of "five hundred years this bird shows forth the resurrection, and this not in desert places, lest the mystery which comes to pass should remain unknown, but in a notable city (Heliopolis), that men might even handle what they disbelieve." It is in this lecture also that St. Cyril of Jerusalem, like St. Pacian of Barcelona,[10] teaches that the title "Catholic" is a practical

[9] XXX Homily on Acts of the Apostles, Chap. XIII, v. 42.

[10] Prima, Epist. ad Sympron., N. 3.

guide to the true Church. Just ask the whereabouts of the Catholic Church, and even heretics will instinctively direct you to it. The holy catechist then touches briefly—for the time is short—on the certainty of life eternal, directs the catechumens how to act during the ceremonies to take place immediately, and gives the subjects of some further lectures he will deliver, announcing in particular a practical instruction (on the kind of life becoming in a Christian), which St. Cyril either did not give at all or else the manuscript is lost. At any rate, no discourse of this description has come down to us.

Baptism and Communion 1400 Years Ago.

Lent is now practically over, for it is Easter eve. So the holy catechist is at last prepared to lead his fervent "phōtizomenoi" whom he has so zealously instructed to the baptistery that stood before the great basilica, that there Archbishop Maximus may confer on the "elect" the Sacrament of Baptism. After being anointed with the oil of exorcism, Cyril's catechumens are thrice plunged beneath the cleansing waters to rid their souls of every stain of sin, and they then receive the Unction of the Holy Chrism to make them staunch confessors of their faith, thus being made, within an hour, perhaps, children of the Church and warriors of Christ.

Then the joyful neophytes, robed in snowy white, go in glad procession to the neighboring "Anastasis," a church built upon the site of our Redeemer's holy sepulchre. To reach this shrine, they solemnly advance, a deacon with the Paschal candle leading, up through the nave of the magnificent basilica, singing hymns of exultation as they move along, and bearing in their hands brightly burning tapers, the light of which gleams fitfully upon the marble walls and golden ceiling of the great cathedral, and for the expectant worshippers who fill the church is meant to be a radiant harbinger of Easter. The lights are also symbols of the faith those born of water and the Holy Ghost have just received. They are "phōtizomenoi" no longer. The light has come. They are "faithful" now—πιστοί (pistoi)—and this very morning they will make their First Communion.

The instruction of the neophytes, however, is not yet complete. The beautiful significance of all the rites connected with the catechumens' baptism and confirmation has still to be explained, while the "discipline of the secret" even yet veils from these new-made Christians precisely what is meant by Holy Mass, the Real Presence, and Communion. So their zealous catechist devotes the evenings of Easter week to giving "the enlightened" short instructions on these mysteries.

Accordingly, on Easter Monday and on Easter Tuesday, Cyril treats of Baptism, its ceremonies and effects; on Wednesday, of the Holy Chrism and the strength it gives the Christian soldier's soul. "For this holy ointment," he exclaims, "is the gift of Christ, and by the presence of His Godhead it causes in us the Holy Ghost. . . . And while thy body is anointed with visible ointment, thy soul is sanctified by the holy and life-giving Spirit." On Thursday, as is fitting, the Saint treats of Christ's Real Presence in the Blessed Sacrament in terms as unequivocal as those we use to-day. This striking fact was noted by the late Pope Leo in the new office which he gave us for St. Cyril's feast; for it reads: "He treated [of the dogmas of religion] in words so plain and definite that he overthrew not only heresies that had already risen but also refuted by a kind of prescience those destined to arise in time to come, as he evinced . . . by maintaining the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist."[11] The Pontiff doubtless had in mind passages in Cyril's twenty-second lecture like the following: "Contemplate, therefore, the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ," and "Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ."

In the twenty-third and last instruction in the series, where St. Cyril gives an explanation of the Mass, there can be read an excellent description of the "anaphora" or Canon of the Mass according to the liturgy of "James the brother of the Lord," in whose patriarchal chair St. Cyril sat as Bishop of Jerusalem. "Strong passages for Rome" abound so in these famous catechet-

[11] In II Nocturno, Lectio IV, Mart. 18.

ical instructions that Protestants in olden times used to deny the authenticity of Cyril's lectures or tried at least to prove the presence in them of interpolations. But as modern scholarship assigns the book just as it stands to Cyril of Jerusalem, the force of passages like the following in which is taught so "papistical" a practice as that of praying for the dead, is very great: "Then we commemorate . . . all who have fallen asleep among us, believing that it will be a very great advantage to the souls for whom the supplication is put up, while that most holy and most awful Sacrifice is presented."

Then follows a brief exposition of the Lord's Prayer, all concluding with the following instruction on the way of coming to the Holy Table: "After [the Our Father] the priest says 'Holy things to holy men.' . . . Then ye say, 'One is Holy, one is the Lord, Jesus Christ.' After this ye hear the chanter with the sacred melody inviting you to the Communion of the Holy Mysteries, and saying, 'O taste and see that the Lord is good.' Trust not the decision to your bodily palate, no, but to faith unfaltering: for when we taste, we are bidden to taste, not bread and wine, but the sign *ἀντιτύπου σώματος* (antitypou sōmatos) of the Body and Blood of Christ. Approaching therefore . . . and having hollowed thy palm, receive the Body of Christ, saying after it 'Amen.' Then after thou hast with carefulness hallowed thine eyes by the touch of the Holy Body, partake thereof. . . . Then . . . approach also to the cup of His Blood. . . . Bending and saying in the way of worship, 'Amen, be thou hallowed by partaking also of the Blood of Christ.' And while the moisture is still upon thy lips, touching it with thy hands, hallow thine eyes and brow and other senses. Then wait for the prayer and give thanks to God who hath accounted thee worthy of so great mysteries."

Thus the Christian catechist, centuries ago, would lead his catechumens, step by step, from the night of error to the day of truth, from the slavery of heathen superstition and uncleanness to the liberty of faith and purity. Nor did he cease to teach and train the objects of his zeal, till they had made their lives the mirrors of their creed, till they were capable of giving reasons for their faith; nay, he had instructions for them even after they

were made anew by Baptism, strengthened by the Unction of the Holy Ghost, and nourished with the Wine producing Virgins and the Bread of Sons.

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A MIRROR OF SHALOTT.[1]

V.—FATHER BIANCHI'S STORY.

FATHER BIANCHI, as the days went on, seemed a little less dogmatic on the theory that miracles (except of course those of the saints) did not happen. He was warned by Monsignor Maxwell that his turn was approaching to contribute a story; and suddenly at supper he announced that he would prefer to get it over at once that evening.

"But I have nothing to tell," he cried, expostulating with hands and shoulders, "nothing to tell but the nonsense of an old peasant woman."

When we had taken our places upstairs, and the Italian had again apologized and remonstrated with raised eyebrows, he began at last; and I noticed that he spoke with a seriousness that I should not have expected.

"When I was first a priest," he said, "I was in the south of Italy, and said my first Mass in a church in the hills. The village was called Arripezza."

"Is that true?" asked Monsignor suddenly, smiling.

The Italian grinned brilliantly. "Well, no," he said, "but it is near enough, and I swear to you that the rest is true. It was a village in the hills, ten miles from Naples. They have many strange superstitions there; it is like Father Brent's Cornwall. All along the coast, as you know, they set lights in the windows on one night of the year; because they relate that Our Lady once came walking on the water with her Divine Child, and found none to give her shelter. Well, this village that we will call Arripezza

[1] Copyrighted in Great Britain by Sir Isaac Pitman & Sons, Ltd.

was not on the coast. It was inland, but it had its own superstitions to compensate it—superstitions cursed by the Church.

"I knew little of all this when I went there. I had been in the seminary until then.

"The *párroco* was an old man, but old! He could say Mass sometimes on Sundays and feasts, but that was all, and I went to help him. There were many at my first Mass as the custom is, and they all came up to kiss my hands when it was done.

"When I came back from the sacristy again there was an old woman waiting for me, who told me that her name was Giovannina. I had seen her before, as she kissed my hands. She was as old as the *párroco* himself—I cannot tell how old—yellow and wrinkled as a monkey.

"She put five lire into my hands.

"'Five Masses, Father,' she said, 'for a soul in purgatory.'

"'And the name?'

"'That does not matter,' she said, 'and will you say them, Father, at the altar of S. Espedito?'

"I took the money and went off, and as I went down the church I saw her looking after me, as if she wished to speak, but she made no sign and I went home; and I had a dozen other Masses to say, some for my friends, and a couple that the *párroco* gave me, and those, therefore, I began to say first. When I had said the fifth of the twelve, Giovannina waited for me again at the door of the sacristy. I could see that she was troubled.

"'Have you not said them, Father?' she asked. 'He is here still.'

"I did not notice what she said, except the question, and I said 'No,' I had had others to say first. She blinked at me with her old eyes a moment, and I was going on, but she stopped me again.

"'Ah! say them at once, Father,' she said; 'he is waiting.'

"Then I remembered what she had said before, and I was angry.

"'Waiting!' I said; 'and so are thousands of poor souls.'

"'Ah, but he is so patient,' she said; 'he has waited so long.'

"I said something sharp, I forget what, but the *párroco* had told me not to hang about and talk nonsense to women, and I was going on, but she took me by the arm.

"'Have you not seen him too, Father!' she said.

"I looked at her, thinking she was mad, but she held me by the arm and blinked up at me, and seemed in her senses. I told her to tell me what she meant, but she would not. At last I promised to say the Masses at once. The next morning I began the Masses, and said four of them, and at each the old woman was there close to me, for I said them at the altar of S. Espedito, that was in the nave, as she had asked me, and I had a great devotion to him as well, and she was always at her chair just outside the altar-rails. I scarcely saw her, of course, for I was a young priest and had been taught not to lift my eyes when I turned round, but on the fourth day I looked at her at the *Orate fratres*, and she was staring not at me or the altar, but at the corner on the left. I looked there when I turned—there was nothing but the glass-case with the silver hearts in it to S. Espedito.

"That was on a Friday, and in the evening I went to the church again to hear confessions, and when I was done, the old woman was there again.

"'They are nearly done, Father,' she said, 'and you will finish them to-morrow?'

"I told her 'Yes,' but she made me promise that whatever happened I would do so.

"Then she went on, 'Then I will tell you, Father, what I would not before. I do not know the man's name, but I see him each day during Mass at that altar. He is in the corner. I have seen him there ever since the church was built.'

"Well, I knew she was mad then, but I was curious about it, and asked her to describe him to me; and she did so. I expected a man in a sheet or in flames or something of the kind, but it was not so. She described to me a man in a dress she did not know—a tunic to the knees, bareheaded, with a short sword in his hand. Well, then I saw what she meant, she was thinking of S. Espedito himself. He was a Roman soldier, you remember, gentlemen?

"'And a cuirass?' I said. 'A steel breast-plate and helmet?'

"Then she surprised me.

"'Why, no, Father, he has nothing on his head or breast, and there is a bull beside him?'

"Well, gentlemen, I was taken aback by that. I did not know what to say."

Monsignor leaned swiftly forward.

"Mithras," he said abruptly.

The Italian smiled.

"Monsignor knows everything," he said.

Then I broke in, because I was more interested than I knew.

"Tell me, Monsignor, what was Mithras?"

The priest explained shortly. It was an Eastern worship, extraordinarily pure, introduced into Italy a little after the beginning of the Christian era. Mithras was a god, filling a position not unlike that of the Second Person of the Blessed Trinity. He offered a perpetual sacrifice, and through that sacrifice souls were enabled to rise from earthly things to heavenly, if they relied upon it and accompanied that faith by works of discipline and prayer.

"I beg your pardon, Father Bianchi," he ended.

The Italian smiled again.

"Yes, Monsignor," he said, "I know that now, but I did not know it for many years afterwards, and I know something else now that I did not know then. Well, to return.

"I told my old woman that she was dreaming, that it could not be so, that there was no room for a bull in the corner, that it was a picture of S. Espedito that she was thinking of.

"'And why did you not get the Masses said before?' I asked.

"She smiled rather slyly at me then.

"'I did get five said once before,' she said, 'in Naples, but they did him no good. And when once again I told the *párroco* here, he told me to be off: he would not say them.'

"And she had waited for a young priest, it seemed, and had determined not to tell him the story till the Masses were said, and had saved up her money meanwhile.

"Well, I went home, and got to talking with the old priest, and led him on, so that he thought that he had introduced the subject, and presently he told me that when the foundation of the church had been laid forty years before, they had found an old cave in the hill, with heathen things in it. He knew no more than that about it, but he told me to fetch a bit of pottery from a cupboard, and he showed it me, and there was just the tail of a bull upon it, and an eagle."

Monsignor leaned forward again.

"Just so," he said, "and the bull was lying down."

The Italian nodded, and was silent.

We all looked at him. It seemed a tame ending I thought. Then Father Brent put our thoughts into words.

"That is not all?" he said.

Father Bianchi looked at him sharply, and at all of us, but said nothing.

"Ah! that is not all," said the other again, persistently.

"Bah!" cried the Italian suddenly. "It was not all, if you will have it so. But the rest is madness, as mad as Giovannina herself. What I saw, I saw because she made me expect it. It was nothing but the shadow, or the light in the glass-case."

A perceptible thrill ran through us all. The abrupt change from contempt to seriousness was very startling.

"Tell us, Father," said the English priest; "we shall think no worse of you for it. If it was only the shadow, what harm is there in telling it?"

"Indeed you must finish," went on Monsignor; "it is in the contract."

The Italian looked round again, frowned, smiled, and laughed uneasily.

"I have told it to no one till to-day," he said, "but you shall hear it. But it was only the shadow—you understand that?"

A chorus, obviously insincere, broke out from the room.

"It was only the shadow, Padre Bianchi."

Again the priest laughed shortly; the smile faded, and he went on.

"I went down early the next morning, before dawn, and I made my meditation before the Blessed Sacrament; but I could not help looking across once or twice at the corner by S. Espedito's altar; it was too dark to see anything clearly; but I could make out the silver hearts in the glass-case. When I had finished, Giovannina came in.

"I could not help stopping by her chair as I went to vest.

"'Is there anything there?'" I asked.

"She shook her head at me.

"'He is never there till Mass begins,'" she said.

"The sacristy door that opens out of doors was set wide as I came past it in my vestments; and the dawn was coming up across the hills, all purple."

Monsignor murmured something, and the priest stopped.

"I beg your pardon," said Monsignor, "but that was the time the sacrifice of Mithras was offered."

"When I came out into the church," went on the priest, "it was all grey in the light of the dawn, but the chapels were still dark. I went up the steps, not daring to look in the corner, and set the vessels down. As I was spreading the corporal, the server came up and lighted the candles. And still I dared not look. I turned by the right and came down, and stood waiting till he knelt beside me.

"Then I found I could not begin. I knew what folly it was, but I was terribly frightened. I heard the server whisper, '*In nomine Patris. . . .*'

"Then I shut my eyes tight; and began.

"Well, by the time I had finished the preparation, I felt certain that something was watching me from the corner. I told myself, as I tell myself now," snapped the Italian fiercely," I told myself it was but what the woman had told me. And then at last I opened my eyes to go up the steps—but I kept them down; and only saw the dark corner out of the side of my eyes.

"Then I kissed the altar and began.

"Well, it was not until the Epistle that I understood that I should have to face the corner at the reading of the Gospel; but by then I do not think I could have faced it directly, even if I had wished.

"So when I was saying the *Munda cor* in the centre, I thought of a plan; and as I went to read the Gospel I put my left hand over my eyes, as if I was in pain, and read the Gospel like that. And so all through the Mass I went on; I always dropped my eyes when I had to turn that way at all; and I finished everything and gave the blessing.

"As I gave it, I looked at the old woman, and she was kneeling there, staring across at the corner; so I knew that she was still dreaming she saw something.

"Then I went to read the last Gospel."

The priest was plainly speaking with great difficulty; he passed his hands over his lips once or twice. We were all quiet.

"Well, gentlemen—courage came to me then; and as I signed the altar I looked straight into the corner."

He stopped again; and began resolutely once more; but his voice rang with hysteria.

"Well, gentlemen, you understand that my head was full of it now, and that the corner was dark, and that the shadows were very odd."

"Yes, yes, Padre Bianchi," said Monsignor, easily, "and what did the shadows look like?"

The Italian gripped the arms of the chair, and screamed his answer:—

"I will not tell you, I will not tell you. It was but the shadow. My God, why have I told you the tale at all?"

VI.—Father Jenks's Tale.

I have not yet had occasion to describe Father Jenks, the Ontario priest; partly, I think, because he had not previously distinguished himself by anything but silence; and partly because he was so true to his type that I had scarcely noticed even that.

It was not until the following evening, when he was seated in the central chair of the group, that I really observed him sufficiently to take in his characteristics with any definiteness and to see how wholly he was American. He was clean-shaven; with a heavy mouth, square jaw, and an air of something that I must call dulness, relieved only by a spark of alertness in each of his eyes, as he leaned back and began his story. He spoke deliberately, in an even voice, and as he spoke looked steadily a little above the fire; his hands lay together on his right knee which was crossed over his left; and I noticed a large elastic-sided boot cocked toward the warmth. I knew that he had passed a great part of his early life in England; and I was not surprised to observe that he spoke with hardly a trace of American accent or phraseology.

"I, too, am a man of one story," he said; "and I daresay you may think it not worth the telling. But it impressed me."

He looked round with heavy, amused eyes as if to apologize.

"It was when I was in England in the 'eighties. I was in the Cotswolds. You know them perhaps?"

Again he looked round. Monsignor Maxwell jerked the ash off his cigarette impatiently. This American's air of leisure was a little tiresome.

"I lived in a cottage," went on the other, "at the edge of Minchester, not two hundred yards from the old church. My own schism shop, as the parson called it once or twice in the local paper, was a tin building behind my house—it was not beautiful. It was a kind of outlandish stranger beside the church; and the parson made the most of that. I never was able to understand."

He broke off again, and pressed his lips in a reminiscent smile.

"Now all that part of the Cotswolds is like a table: it is flat at the top with steep sides sloping down into the valleys. The great houses stand mostly half-way down these slopes. It is too windy on the top for their trees and gardens. The Dominicans have a house a few miles from Minchester, up one of the opposite hills, and I would go across there to my confession Saturday, and stay an hour or two over tea, talking to one of them. It was there that I heard the tale of the house I am going to speak about.

"This was a house that stood not two miles from my own village—a great place, built half-way down one of the slopes. It had been a Benedictine house once, though there was little enough of that part left; most of it was red-brick with twisted chimneys, but on the lawn that sloped down toward the wood and the stream at the bottom of the valley there was the west arch of the nave still standing with the doorway beneath and a couple of chapels on either side. Mrs. —er—— Arbuthnot we will call her, if you please—had laid it out with a rockery beneath; and once I saw her, from the hill behind, drinking tea with her friends in one of the chapels.

"Then the dining-room, I heard from the Dominicans, had been the abbot's chapel. This, too, was what they told me. The house had been shut up for forty years, and had a bad name.

It had once been a farm; but things had happened there: the sons had died; a famous horse bred there had broken its neck somehow on the lawn. Then another family had taken it from the owner; and the only son of the lot too had died; and then folks began to talk about a curse; and the oldest inhabitant was trotted out as usual to make mischief and gossip; and the end was the house was shut up.

"Then the owner had built on to it. He pulled down a bit more of the ruins, meaning to live in it himself; and then his son went up."

The Canadian smiled with one corner of his mouth.

"This is what I heard from the Dominicans, you know."

Father Brent looked up swiftly.

"They are right though," he said. "I know the house and others like it."

"Yes, Father," said the other priest. "Your island has its points."

He recrossed his legs and drew out his pipe and pouch.

"Well, as this priest says, there are other houses like it. Otherwise I could scarcely tell this tale. It's too ancient a feudal to happen in my country."

He paused so long to fill his pipe that Father Maxwell sighed aloud.

"Yes, Monsignor," said the priest without looking up. "I am going on immediately."

He put his pipe into the corner of his mouth, took out his matches, and went on.

"Well, Mrs. Arbuthnot had taken the house a year before I came to Minchester. She was what the Dominicans called a frivolous woman; but I called her real solid before the end. What they meant was that she had parties down there and tea in the chapel, and a dresser with blue plates where the altar used to stand in the abbot's place, and a vestment for her fire-screen, and all that; and a couple of chestnuts that she used to drive about the country with, and a groom in boots, and a couple of fellows with powdered hair to help her in and out.

"Well, I saw all that at a garden party she gave; and I must say we got on very well. I had seen her before once or twice

out of my window on Sunday morning going along with a morocco prayer-book with a cross on it, and a bonnet on the back of her head. Then I showed her round the old church one day with some visitors of hers, and she left a card on me next day.

"On the day of the garden party I saw the house, and the blue china and the rest, and she asked me what I thought of it all, and I said it was very nice; and she asked me whether I thought it wrong, with a sort of cackle; and I told her she had better follow her own religious principles and let me follow mine, and not have any exchanges. She told me then I was a sensible man, and she called up her son to introduce us. He was a fellow of twenty or so, a bright lad, up at Oxford. He was just engaged to be married, too; that was why they had the party; and when I saw his girl, I thought things looked pretty unwholesome for the old house; and I think I said so to the old lady. She thought me more sensible than ever after that, and I heard her telling another old body what I had said."

The Canadian paused again to strike a match; and I saw the corners of his mouth twitching, either with the effort to draw, or with amusement—I scarcely knew which. When the pipe was well alight, he went on: —

"It was on the last Sunday of September that year that I heard the young man was ill and that the marriage was put off. I remember it well, partly because they were having a high time at the church, decorating it all for Michaelmas, which was next day, with the parson pretending it was for Harvest Festival, as they always do. I had seen the pumpkins go in the day before, and wondered where they put them all. I went up to the churchyard after Mass to have a look, and was nearly knocked down by the parson. I began to say something or other, but he ran past me, through from the vicarage, with his coat-tails flying and his man after him. But I stopped the man, and got out of him that Archie was ill; and that the parson was sent for.

"Well, then I went back home and sat down."

The priest drew upon his pipe in silence a moment or two.

I felt rather impressed. His airy manner of talking was shot now with a kind of seriousness; and I wondered what was coming next.

He went on almost immediately.

"I heard a bit more as the day wore on. One of my people stayed after Catechism to tell me that the young man was worse, that a doctor had come from Stroud, and another had been wired for from London.

"Well, I waited. I thought I knew what would happen. I thought I had seen a bit more in the old lady than the Dominicans had seen; but what I was going to say to her I knew no more than the dead.

"Then, that night as I was going to bed—I had just said matins and lauds for Michaelmas day—the message came.

"I was half-way upstairs when I heard a knocking at the door; and I went down again and opened it. There was one of the fellows there I had seen on the box of the carriage; and he was out of breath with running. He had a lantern in his hand; because there was a thick mist that night, up from the valley.

"He gave me the lady's compliments; and would I step down? Master Archie was ill. That was all."

"Well, in a minute we were off into the thick of the mist. I took nothing with me but my stole, for it was not a proper sick-call. We said little or nothing to one another. He just told me that Master Archie had been taken ill about ten o'clock, quite suddenly. He didn't know what it was."

The priest paused again for a moment. Then he went on, almost apologetically:

"You know how it is, gentlemen, when something runs in your head. It may be a tune or a sentence. And I don't know if you've noticed how strong it is sometimes when you have something on your mind.

"Well, what ran in my head was a bit of the Office I had just said. It was this—I have never forgotten it since—*Stetit Angelus juxta oram templi habens thuribulum aureum in manu sua.*"

He said it again; and then added:—

"It comes frequently in the Office, you remember. It was very natural to remember it."

"Well, in half an hour we were at the top of the hill above the house. I think there must have been a moon, because we could see the mist round us like smoke; but nothing of the house,

not even the lights in the top floors below us. It was all white and misty.

"Then we started down through the iron gate and the plantation. I could have lost my way again and again but for the fellow with me; and still we saw nothing of the house till we were close to it on one side; and then I looked up and saw a window like a great yellow door overhead.

"We came round to the front of the house; and there was a carriage there drawn up, with the lamps smoking in the mist, and as we came up I saw that the horses were steaming and blowing. He had just brought the London doctor from Stroud and was waiting for orders, I suppose."

The Canadian paused again.

I was more interested than ever. His descriptions had become queerly particular; and I wondered why. I did not understand yet. The rest too were very quiet.

"We went in through the hall past the stuffed bear that held the calling cards and all that, you know; and then turned in to the left to the big dining-room that had been the abbot's chapel. Some fool had left the window open—I suppose they were too flurried to think of it. At any rate, the mist had got in, and made the gas-jets overhead look high up like great stars.

"There was a door open upstairs somewhere, and I could hear whispering.

"Well, we went up the staircase that opened on one side below the gallery that they had put up above the eastern end. The footpad was still there, you know, below the gallery, and the sideboard stood there.

"We came out onto the gallery presently, and my man stopped.

"Then some one came out with Mrs. Arbuthnot, and the door closed. She saw me standing there and I thought she was going to scream; but the fellow with her in the fur coat—he was the London doctor I heard afterwards—took her by the arm.

"Well, she was quiet enough then, but as white as death. She had her bonnet on still, just as she must have put it on to go to church with in the morning when the young man was taken ill. She beckoned me along and I went.

"As I was going past the doctor he first shook his head at me and then whispered, as I went on, to keep her quiet. I knew there was no hope then for Archie, and I was sorry, very sorry, gentlemen."

The priest shook his own head meditatively once or twice, leaned forward and spat accurately into the heart of the fire.

"Well, it was a big room that I went into and, to tell the truth, I left the door open this time, because I was startled by the screen at the bed and all that.

"The screen stood in the corner by the window to keep off the draught, and the bed to one side of it. I could just catch a glimpse of the lad's face on the pillow and the local doctor close by him. There was a woman or two there as well.

"But the worst was that the lad was talking and moaning out loud; but I didn't attend to him then, and, besides, Mrs. Arbuthnot had gone through by another door and I went after her.

"It was a kind of dressing-room—Archie's perhaps. There was a tall glass and silver things on the table by the window, and a candle or two burning. She turned round there and faced me, and she looked so deathly that I forgot all about the lad for the present. I just looked out to catch her when she fell. I had seen a woman like that once or twice before.

"Well, she said all that I expected—all about the curse and that, and the sins of the fathers, and it was all her fault for taking the beastly place, and how she would swear to clear out—I couldn't get a word in—and at last she said she'd become a Catholic if the boy lived.

"I did get a word in then and told her not to talk nonsense. The Church didn't want people like that. They must believe first, and so on—and all the while I was looking out to catch her.

"Well she didn't hear a word I said, but she sat down all of a sudden, and I sat down too, opposite her, and all the while the boy's voice grew louder and louder from the next room.

"Then she started again, but she hadn't been under way a minute before I had given over attending to her. I was listening to the lad."

The priest stopped again abruptly. His pipe had gone out,

but he sucked at it hard and seemed not to notice it. His eyes were oddly alert.

"As I was listening I looked toward the door into the next room. Both that and the one with the gallery over the hall were open, and I saw the mist coming in like smoke.

"I couldn't catch every word the lad said. He was talking in a high droning voice, but I caught enough. It was about a face looking at him through smoke.

"'His eyes are like flames,' he said, 'smoky flames—yellow hair—Are you a priest? . . . What is that red dress?'—things like that. Well, it seemed pretty tolerable nonsense, and then I——"

Monsignor Maxwell sat up suddenly.

"Good Lord!" he said.

"Yes," drawled the Canadian, "*stetit Angelus habens thuribulum aureum.*"

He spoke so placidly that I was almost shocked. It seemed astonishing that a man—— Then he went on again :—

"Well, I stood up when I heard that, and I faced the old lady.

"'What's the dedication of the chapel.' I said, 'What's the saint? Tell me, woman, tell me!' There! I said it like that.

"Well, she didn't know what I meant, of course, but I got it out of her at last. Of course, it was St. Michael's.

"I sat down then and let her chatter on. I suppose I must have looked a fool, because she took me by the shoulder directly.

"'You aren't listening, Father Jenks,' she said.

"I attended to her then. It seemed as if she wanted me to do something to save him, but I don't think she knew what it was herself, and I'm sure I didn't, not at first at least.

"Then she began again, and all the while the boy was crying out. She wanted to know if her becoming a Catholic would do any good, and to tell the truth I wasn't so sure then myself as I had been before. Then she said she'd give up the house to Catholics, and then at last she said this :—

"'Will you take it off, Father? I know you can. Priests can do anything.'

"Well, I stiffened myself up at that. I was sensible enough not to make a fool of myself, and I said something like this."

He stopped again; sucked vigorously at his cold pipe.

"I said something like this: 'Mind you keep your promise,' I said, 'but as far as I am concerned, I'd let him off.'"

A curious rustle passed round the room, and the priest caught the sound.

"Yes, gentlemen, I said that. I did indeed, and I guess most of you gentlemen would have done the same in my circumstances.

"And this is what happened.

"First the lad's voice stopped, then there was a whispering, then a footstep in the other room, and the next moment Mrs. Arbuthnot was on her feet, with her mouth opened to scream. I had her down again though in time, and, when I turned, a woman was at the door and I could see she had closed the outer door through which the mist came.

"Well, her face told us. The lad had taken the right turn. It was something on the brain, I think, that had dispersed or broken, or something—I forget now—but it seemed to come in pat enough, didn't it, gentlemen?"

The Canadian stopped and leaned back. Was that the end, then?

Father Brent put my question into words.

"And what happened?"

"Well," added the other, drawling more than ever, "Mrs. Arbuthnot did not keep her promise. She's there still, for all I know, and attends the Harvest Festivals as regular as ever. That spoils the story, doesn't it?"

"And the son?" put in the English priest swiftly.

"Well, the son was a bit better. That marriage did not take place. The girl broke it off."

"Well?"

"And Archie's at the English College at this moment studying for the priesthood. I had tea with him at —— yesterday."

R. H. BENSON.

Cambridge, England.

[Father Martin's Tale follows.]

A FACETIOUS APOLOGIST.[1]

THERE are many methods of combating or of convincing an intellectual adversary that are more effective than Aristotle's *solutio recta* or the *argumentum ad judicium* which appeals to universal truths of fact and to probability. With most men the argument *ad crumenam*—the appeal to the almighty dollar which, as in the Horatian line

Et mundus victus non deficiente crumena,

often stands alike for a clean life and a conquered world—is said to be a sure attraction, although there are some natures whose assent is moved only by what lawyers call the *argumentum baculinum*, better known, in Delaware, as the argument of the whipping-post, or, in its less circumstantial form further South, as Lynch-law.

In matters of religious controversy or polemics the *argumentum ad concessa* is more effective than that *ad invidiam*, because it equalizes, so to speak, the distance and the weapons of the contestants, and leaves upon the beaten party the impression of fairness, which eventually helps to convince him. Catholics who lack theological education or training in logical ways of discussion frequently find means to silence an adversary by a species of *argumentum ad hominem*, or by that subtle sense of humor which knows how to seize the ridiculous element of a situation and force the opponent to discard learned or documentary evidence that would put the defender at an unfair disadvantage. But it is a comparatively rare thing to find wit and humor brought into the service of scientific apologetics, especially when this is done without sacrifice of reverence. In English literature we have a few examples of this style of defence, though not always unmixed with the satire that makes books like the "Comedy of Convocation" or "The Prig's" series irritating to sensitive minds outside the Church. In French much more has been done by those who render religion ridiculous through a humorous presentation of the doctrines and the practices of the Church, than by those who

[1] "Les Cousins de Matutinaud." Par E. Duplessy, Vicaire de S. François de Sales, Paris. P. Téqui, 29 rue de Tournon, Paris. 1906. Pp. 272.

might defend it by using the same means to show forth the inconsistency of infidelity.

Some years ago, the Abbé Duplessy, a Paris vicar, wrote a volume entitled "Lay Apologists in the Nineteenth Century."[2] In noting the impression which this work made upon the public, the author became aware that there were many popular objections which laymen were obliged to meet, and which could not be refuted alone by appeals to history or science, because those who were to be convinced had either not the necessary knowledge and appreciation of such elements in argument, or their half-educated, prejudiced minds made them underestimate the force of the conclusions. The abbé therefore set to work analyzing some of these objections so as to furnish the answers in popular fashion. His aim was to avoid both that testy method of controversy which causes religious antipathies, and that vague appeal to religious sympathy which neglects reason and deals only in the language of sentiment. With this purpose he wrote a book, "Les Idées de Matutinaud," in which he refuted or rather dissolved the principal apparent difficulties that make against the reasonableness of the Catholic faith. He avoided the conventional arguments, or rather spiced them with good-natured humor and illustration calculated at once to attract the reader and to disarm malice on the part of those contentiously inclined. The volume appeared in 1903 and has run into several editions.

Foreseeing that there might be a wide field for this sort of writing, the author planned a series of volumes in line with what the publisher calls these "essais d'apologétique de bonne humeur." There was to be a volume for soldiers, another for fathers of family and of the commune, and so on. Matutinaud was, of course, a fictitious name and would lend itself to all kinds of characters and so would form a "collection du foyer." An accident, however, has interrupted the original design of this projected series. A reader of the first volume sent to the author some further objections kindred to those answered. These objections are styled "cousins" to those refuted in "Les Idées de Matutinaud," and M. Duplessy here takes them up, under the title of "Les

[2] "Les Apologistes laïques au dix-neuvième siècle." Paris: P. Téqui, 29 rue de Tournon.

Cousins de Matutinaud." These essays he proposes to follow up with "Les Neveux de Matutinaud." His endeavor is to show that the objections raised against the Catholic faith spring commonly from misconceptions; that trifling incidents come to be viewed as important essentials, and that plausible theorizings are taken for logical arguments. He reminds his readers that the prick of a needle will burst the biggest bubble.

In the spirit of pleasantry, yet with a serious purpose, the author takes up the suggested difficulties for cursory examination. He starts with a statement, from the letter of his correspondent, who had said: "I question whether your converted Christian, even though you induce him 'to make his Easter,' becomes really a better man. Indeed, I think not, for I have seen your Christians, and can assure you they are no better than other people." To this our apologist replies:—

Sir, I do not know what you are in Bordeaux, but I can tell you how people act in Paris, and I believe men are pretty much alike the world over. You say: "I know Christians who are no better than other people," and you promptly draw the conclusion: "therefore the Christian religion is no good." How fast you reason, my dear sir! You must be a votary of the automobile. Will you kindly stop a minute and let me say that your assertion is untrue, and that I can prove it to you, despite the fact that you may have seen it printed in the *National Gazette* or in the *Phenix*. Do you know, it strikes me that your assertion contains three distinct charges against Christians which are somewhat unjust to them. In the first place you exaggerate a fact; then you generalize a large number of phenomena as though they were one; and when finally you draw your conclusion you confuse your terms of comparison—and all this to the disadvantage of the Christian religion upon which you pronounce judgment. Don't be angry with me, sir; but listen. You say: "Christians are no better than other people"; and you forthwith prove it by saying: "I know right here under my nose, in Bordeaux, some old maids who are quite devout in church, but who have a temper, oh, as sour as vinegar." Just so; and is the sour temper of these elderly maidens the only quality you have noticed in their conduct? Are they not perhaps also thrifty and good to the sick, and clean and pure-minded, and faithful in their domestic relations, and may be, despite their

temper, generous to the needy? These things you do not notice; they go without saying, and you are satisfied to judge your Christian old maids by their one apparent fault. They are no good, you say. That, I think, is not just to them; at least it does not follow from your premises; it is an exaggeration.

In the second place you generalize in a way that alters the force of your conclusion, "Christians are no better than other people." You have seen, and you know whereof you affirm. They tell a story of an Englishman who set sail to Boulogne in our country. You know where Boulogne is? No? Well, no matter. The Englishman was glad to be in France. He went to an inn kept by a good-natured old sailor who wore little gold rings in his ears, as is the fashion with mariners. The sailor's wife—well, she was very like him except that she had red hair and was easily roused to excitement. After spending two hours in this inn the Englishman found leisure to write a letter to his friends at home, in which he gave his first impressions of travel in foreign countries. "In France," he wrote, "the women have red hair and a hot temper, and the men wear rings in their ears." You see, this son of Albion generalized, and so went considerably wrong in his judgment about us Frenchmen.

Perhaps, you will say: "O, but he was an Englishman." Well I have known people like him in France. A clever Parisian, travelling in our country, one evening arrived in your own city of Bordeaux, where he meant to stop over night. Going out to look for a hotel near the railroad station he encountered a man in his cups who annoyed him. Disgruntled he turned back to wait at the *gare* for the next train, telling his friends afterwards that the people of Bordeaux were drunkards. This Parisian did not believe exactly what he said; but it suited his humor to generalize, and that made him ignore the fine sober people of your city who might have impressed him very differently. And you, sir, do not you generalize in similar fashion? You know some old maids who are devout Christians, but disagreeable in manner. And you say: "Christian women are cranks." You forget that there are thousands who would edify you by their modesty, sweetness of temper, and charity, if you fixed your eye on them as representatives of Christian virtue.

Last of all, your comparison is partial and inconsistent. You discover some fault in some particular Christian, and then you select some non-Christian who is without that fault, to show how much better one can be without Christianity. It is as though one compared

a cook who burns the dinner and goes to church, with a stable boy who spends his time in the tavern, and then concluded that the latter makes the better cook because he neither burns roasts nor goes to church.

But M. Boivin, against whom the abbé thus argues as inconsistent, is not satisfied. He admits that Monsieur l'abbé is right in showing that Christians may have their faults, and yet be no worse than others who have not the same faults. But he still contends that the abbé has not proved that Christians are better than other people, and that religion is responsible for that fact. So our author goes on to demonstrate the positive side of the proposition, by pointing out that *Christians are better than other people*. The two, like good friends, go arm in arm to the prison. Why are there more men in these cells than women? the abbé asks the warden of the jail. Because there are more women than men in our churches, is the reply. They ask the condemned criminals one after another: Was it the practice of your religious duties that brought you here? The answer is in all cases the same. If you had kept up the practice of your religion as you learnt it in childhood, would you be here? The same answer. The abbé then tells a story of M. Renaud, who in 1871 came to Paris to attend the National Assembly. He engaged rooms at 150 francs a month to be paid in advance. When the landlord offered to write a receipt for the sum, Renaud said: "There is no need for it; we are both honest men, I take it; and it suffices that God has witnessed the transaction."—"Oh," said the proprietor smilingly, "I see you believe in God."—"And do not you?" queried Renaud.—"No, I have given that up long ago."—"Then please give me a receipt for the payment of my lodging," naïvely replied the deputy from Bordeaux.

The discussion takes soon another turn. Somebody takes up an old number of the *Revue des Deux Mondes* (15 October, 1863) wherein M. Renan maintains that the world came into existence by the continuous agglutination of at first imperceptible molecules which took on matter and form, and in course of time shaped themselves through a gradual development, until the infinitesimal particles approximating nothingness combined into

solid substances. Our author in serio-comic fashion demonstrates how "almost nothing" when agglutinated to "almost nothing" makes two "almost nothings," but the "almost" is essential. Without it infinite agglutinations of nothings make as surely nothing as $0 + 0 = 0$.

The process of reasoning adopted by M. Renan and his ilk recalls an algebraical puzzle which is meant to demonstrate that $0 + 0 = 1$. Probably some of our readers are familiar with it. The author does not give it, but it is quite apropos here. It starts out with the following equation:—

$$a + b = c.$$

Multiplying this by 2 we get

$$2a + 2b = 2c$$

again multiplying the original by 3

$$3a + 3b = 3c;$$

adding these quantities $(2 + 3)$ on opposite sides we have

$$2a + 2b + 3c = 3a + 3b + 2c;$$

subtracting equal quantities $(5c)$ from each side

$$2a + 2b + 3c = 3a + 3b + 2c$$
$$-5c = -5c$$

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we get $2a + 2b - 2c = 3a + 3b - 3c$

which, contracted, gives

$$2(a + b - c) = 3(a + b - c);$$

and, cancelling the equal factors on both sides we get

$$2 = 3$$

or $0 + 0 = 1$

The fallacy is hidden in the assumption of a definite quantity for 0 in the original equation; and so it is with the argument of a creatorless creation.

Matutinaud does not limit his apologetic excursions to the field of philosophy. We find him in the graveyard where he explains the problem of death; in the school, in the church, in the museum of antiquities, even in the police courts, demonstrating the inconsistency of those who charge the world's miseries to the score of religion, whilst they pretend to accept as a pledge of truthfulness the oath that calls God to witness. Thus, such

topics as the unity of the human race, Original Sin, the Immaculate Conception, the devotion to the Sacred Heart, Confession, etc., are discussed in that good-natured way which employs the *argumentum ad hominem* and everyday illustration to drive home religious truth.

The reader will no doubt readily divine the reason why we thus prominently direct attention to a volume which might otherwise come in for an ordinary share of book notice or literary chat. It is this kind of apologetics that does the most good in view of the present conditions of intellectual life. American readers above all, who are not easily drawn into the consideration and study of serious themes, require that you interest them by demonstrating that such study is really profitable. Now the best and most effective method of showing a thing to be profitable is to employ an attractive advertisement. There are many ways of advertising the necessity of saving one's soul and of seeking the right directions for that purpose in the Catholic Church. St. Francis of Assisi showed us one way. It was a new way; at least it had not been much in vogue since the days of St. John the Baptist. St. Francis Xavier pointed out another when he made the children walk, Salvation-Army-fashion, through the streets, singing Christian hymns. They were both good business men; they knew how to advertise their wares, and these they brought all the more to the attention of the public because they kept their own personality hidden. It was the one great but essential difference between the methods of the modern business man of the world, and the man who pleads for the purchase of eternal goods. Our habit is to reverse the process: to advertise our gospel wares in costly stores called churches, and costly offices for the "clercs" called parish houses, with personal popularity as a bait to the stray Christian that passes our shop. And when we are told that this is not "Apostolic," we answer that the Apostles also advertised, and that if they lived to-day they would use new methods in harmony with the prudence of the world. Truly so. Their methods would be modern in order that they might reach the modern mind, but they would hardly be different from what they were. In other words, the weapons of defence must ever be altered and shaped to suit the foe whom we meet; but the truth and the

moral precepts that make modesty and humility and self-sacrifice the standard qualities by which we recognize the followers of Christ are never replaced by the noisome popularity of the preacher.

In respect to the method of advertising the means of salvation and piety, and therefore of defending the Catholic faith, there is one way how *not* to do it — at least where there is question of attracting and engaging the great multitude of busy people who are immersed in worldly pursuits, or ordinarily listless of true values. That way is to offer them for their information long essays and books on moral and dogmatic truths, or to urge them to read smart refutations of Protestant error in which the Bible is misrepresented, and heretics are denounced as if people were still within reach of their alluring and plausible craftiness. There is no way to truth unless it be through charity; and a large part of the literature hostile to the Church is due to the bad humor with which we look upon and treat Protestants both in writing and in preaching.

H. J. H.

Analecta.

EX ACTIS SUMMI PONTIFICIS.

Sacrae Congregationes super Disciplina Regulari et de Statu Regularium Ordinum abolentur.

PIUS PP. X.

MOTU PROPRIO.

Sacrae Congregationi super negotiis Episcoporum et Regularium providentissime constitutae duplicem aliam Romani Pontifices, decessores Nostri, congruenter necessitatibus temporum, adiecerunt. Nam Innocentius XII, ad tuendam in religiosis Italiae familiis sancti instituti integritatem, die XVIII Iulii an. MDCXCV Const. *Sanctissimus*, Congregationem instituit *super Disciplina Regulari;* quae quidem Congregatio, praeter propriam provinciam, conservandi scilicet inviolatam in Italia disciplinam religiosorum Ordinum internam, propositum habuit, opportuna Summo Pontifici concilia suggerere quae ad fovendam et reparandam eam ipsam disciplinam etiam extra Italiam pertinerent. Pius autem IX fel. rec. Congregationem *de Statu Regularium Ordinum*, quam

ab Innocentio X fundatam Innocentius XII sustulerat, decreto die VII Septembris an. MDCCCXLVI edito tamquam extraordinariam restituit, eiusque hoc voluit esse munus, quod memoratae modo Congregationis partim fuerat, disciplinam in religiosis Ordinibus per universam Ecclesiam instaurare *novisque fovere decretis.*

At vero, mutatis hodie adiunctis rerum ac temporum, iam non satis esse causae videtur, cur hae duae Congregationes a Congregatione Episcoporum et Regularium distinctae permaneant; multum esse, cur ipsae cum illa coalescant, nempe ut religiosorum negotia melius et facilius, servato rerum ordine ac similitudine, expediantur. Eo magis, quod Congregatio super Disciplina regulari iamdiu communi utitur Cardinali Praefecto, et communis cum Congregatione Episcoporum et Regularium est utriusque Secretarius: Congregatio autem de Statu Regularium Ordinum munus sibi demandatum iam magna ex parte ad exitum feliciter adduxit. Itaque hisce omnibus mature perpensis, Nos Motu proprio Congregationem tum super Disciplina Regulari tum de Statu Regularium Ordinum penitus abolemus, abolitasque esse declaramus, ac facultates ipsarum omnes in Sacram Congregationem Episcoporum et Regularium perpetuo transferimus. Quod autem his litteris decretum est, ratum firmumque auctoritate Nostra Apostolica iubemus esse, contrariis quibusvis minime obstantibus.

Datum Romae apud S. Petrum die 26 Maii anno millesimo noningentesimo sexto, Pontificatus Nostri tertio.

E S. CONGREGATIONE RITUUM.

I.

De absolutione ad tumulum, et de cantu Responsorii "Libera me" post Missas de die.

Hodiernus R.mus Episcopus Samogitiensis a Sacrorum Rituum Congregatione humiliter expetivit, ut, ad devotionem populi pro animabus defunctorum fovendam et secundum antiquam ac vigentem in dioecesi Samogitiensi consuetudinem, licite possit post Missas de die et non de Requie, cantatas vel lectas, in medio ecclesiae extendi pannus niger, et, posito prope et extra

illum crucifixo, cantari a sacerdote induto pluviali nigro et a cantoribus *Libera* cum aspersionibus et incensationibus, quae fieri solent ad tumulum.

Et Sacra eadem Congregatio, exquisito voto Commissionis liturgicae, omnibusque accurate perpensis, rescribendum censuit:

Servetur Decretum n. 3780 *Romana* 12 Iulii 1892 ad VIII; et si dicatur Officium defunctorum, fiat in casu Absolutio immediate post ipsum et ante Missam.

Atque ita rescripsit, die 17 Martii 1906.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

II.

ADDITIO MARTYROLOGIO ORDINIS S. BENEDICTI INSERENDA QUINTO IDUS IULIAS (DIE 12).

In Rhaetiae superioris monasterio Disertinensi, Sanctorum Fundatorum Sigisberti Hiberni, primi eiusdem Coenobii Abbatis, et Placidi Martyris, nobilis Rhaeti et primi ipsius discipuli: qui vitae sanctitate et miraculorum gloria monasticam disciplinam et Ecclesiam Dei illustrarunt: quorum cultum ex sacrorum Rituum Congregationis consulto Pius Papa X ratum habuit et confirmavit.

Romae, beati Pii etc.

Sanctissimus Dominus Noster Pius Papa X, referente infrascripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto, suprascriptam Additionem rite revisam Martyrologio Ordinis S. Benedicti inserendam, instantibus Rev.mis DD. Benedicto Prevost Abbate Disertinensi, et Hildebrando de Hemptinne Abbate Primate totius Ordinis Benedictini, benigne approbare dignatus est. Contrariis non obstantibus quibuscumque.

Die 9 Maii 1906.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULG. CONCEDUNTUR ARCHICONFR. A CORDE IESU EUCHARISTICO

Beatissime Pater:

Mathias Raus, Congregationis SS. Redemptoris Superior generalis, nec non Archisodalitatis SS.mi Cordis Iesu Eucharistici supremus Moderator, ad pedes Sanctitatis Vestrae provolutus, suppliciter petit, ut Christifidelibus eidem Archisodalitati addictis, sequentes plenarias indulgentias, defunctis quoque applicabiles, Sanctitas Vestra benigne concedere dignetur, nempe:

I. Quo die SS. Sacramentum in tabernaculo reclusum, in ecclesia Archisodalitatis vel in ecclesiis seu oratoriis ubi aliqua sodalitas Archisodalitati legitime aggregata reperitur, saltem per dimidium horae adoraverint.

II. Prima dominica vel prima feria quinta cuiusvis mensis.

III. In festis et diebus infra descriptis, scilicet: 1. Epiphaniae Domini N. Iesu Christi; 2. Die anniversaria erectionis primae sodalitatis (22 Ian.); 3. S. Tarcisii Mart. (27 Ian.); 4. Purificationis B. M. V. (2 Febr.); 5. S. Thomae Aquinatis (7 Mart.); 6. S. Ioseph, Sponsi B. M. V. (19 Mart.); 7. S. Benedicti J. Labre (16 April.); 8. S. Paschalis Baylon (16 Maii); 9. S. Antonii Patavini (13 Iunii); 10. B. M. V. de Perpetuo Succursu (dominica ante festum S. Ioannis Bapt.); 11. Pretiosissimi Sanguinis D. N. I. Ch. (dominica prima mensis Iulii); 12. SS.mi Redemptoris (dominica tertia mensis Iulii); 13. S. Alphonsi M. de Ligorio (2 Aug.); 14. S. Ioachim, patris B. M. V. (dominica infra octavam Assumptionis); 15. Nativitatis B. M. V. (8 Sept.); 16. S. Theresiae Virg. (15 Oct.); 17. S. Gerardi Majella (16 Oct.); 18. Omnium Sanctorum; 19. Commemorationis Fidelium defunctorum; 20. Immaculatae Conceptionis B. M. V. (8 Dec.); 21. S. Ioannis Ap. et Evang. (27 Dec.).

Dummodo praefatis diebus iidem sodales confessi ac sacra Synaxi refecti ecclesiam Sodalitatis devote visitaverint, et inibi ad mentem Sanctitatis Vestrae pias preces fuderint.

Et Deus, etc.

Ex audientia SS.mi diei 22 Novembris 1905.

SS.mus D.nus Noster Pius PP. X benigne annuit pro gratia in omnibus iuxta preces, in perpetuum, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 29 Novembris 1905.

A. *Card.* TRIPEPI, *Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

II.

INDULG. 300 DIERUM CONCEDITUR RECITANTIBUS INFRASCRIPTAM IACULATORIAM.

Cunctis invocantibus B.mam Virginem per iaculatoriam *Notre Dame des Bonnes Etudes, priez pour nous* semel in die Indulgentiam tercentorum dierum in Domino concedimus.

Die 16 Maii 1906.

PIUS PP. X.

Praesentis rescripti authenticum exemplar exhibitum fuit huic Secretariae S. C. Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem . . .

Datum Romae, ex eadem Secretaria, die 22 Maii 1906.

† D. PANICI, Archiep. Laodicen., *Secr.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:—

THE SOVEREIGN PONTIFF abolishes the two Congregations of the Roman curia, known respectively as "Super Disciplina Regulari" and "De Statu Regularium Ordinum." The business heretofore assigned to these Congregations will be transacted by the Congregation of Bishops and Regulars.

S. CONGREGATION OF RITES: 1. Decides upon the observance of the decree that permits the "absolutio pro defunctis" daily after the canonical hours, except on doubles of the first class, where such a concession has been introduced.

2. Permits the insertion in the Benedictine Martyrology of the names of St. Sigisbert of Ireland, and St. Placid, Martyr.

S. CONGREGATION OF INDULGENCES: 1. Grants a number of indulgences to the Archconfraternity of the S. Eucharistic Heart of Jesus, established in Rome (care of the Redemptorist Fathers).

2. Also an indulgence of 300 days for reciting the ejaculation "Our Lady of Good Studies, pray for us."

THE PLAN OF A CLERICAL ACADEMIA.

One occasionally hears complaints that the American clergy, especially in populous districts, are too much absorbed by externals; that their culture is superficial; that whilst they administer the Sacraments and perform parochial duties they do so in a mechanical fashion; that they lack seriousness; that as a class they read little except the popular magazines, newspapers, and modern novels; in short, that they are not the solid material which furnishes intellectual and moral leaders whose voices or writings command respect outside their own confessional or parochial section made up mainly of the uneducated or the half-educated middle class. There is some truth in these assertions, although the number of educated and cultured priests amongst

us is by no means small. It would be indeed a great gain to the clerical community if a systematic remedy could be found whereby priests as a class were recognized to be men no less capable of intellectual work of a high order, than they are supposed to be practical laborers in the mission field. The two are by no means incompatible. Our early missionaries, even bishops like England, Hughes, Spalding; the advance guards of the religious orders among our Indians, like De Smet; and that fine class of scholarly pioneers whom one meets so frequently among our Belgian immigrant clergy, prove sufficiently that a man of books and broad culture, who writes as well as preaches, builds schools and churches as well as he instructs in them, visits the sick as well as lectures at universities, and altogether does the work of Christ as did St. Paul or St. Luke, is neither an anomaly nor a genius, but simply what one would expect from priests in a mixed community, who, like most of us, have had a tolerably long course of professional preparation to appreciate the power and uses of varied knowledge.

Now the information as to the method adopted to bring about the condition which we have indicated as not merely desirable but also becoming, comes to us accidentally; and we offer a plea for it simply on the ground of its value, without wishing to sound any local or personal praises, although we point our reference by the mention of names for the reason that it will enable any reader to inform himself more in detail as to the ways and means of adopting similar methods redounding to the glory and efficiency of our common order.

Some years ago, the Bishop of Harrisburg proposed to his clergy the establishment of an organization or Academia, the members of which pledged themselves each to take up some special branch of ecclesiastical or pastoral reading to which they would devote their hours of leisure from parochial duties. About a dozen of the younger clergy declared themselves ready to pursue separate courses of reading in Old or New Testament exegesis, Dogmatic Theology, Moral Theology, Patrology, Church History, Apologetics, Archeology, Church Architecture, Sociology, or some branch of these respective sciences. It was easy enough to allow a certain freedom of choice to each member of the Academia accord-

ing to his taste or opportunities, since the results of individual activity were simply to strengthen in the first instance the habit of study and next to open sources of information to those who had no opportunities of cultivating some of the studies proposed. The members of the Academia would meet at intervals, and some one would give an informing talk on his particular topic, in which others might take part and all would reap some information.

But the more important feature which urged the individual to some literary exertion was the understanding that each of them would take notes of his studies as he went on, and at the end of the year would present in an essay some practical results of his work. He might state what the latest research had accomplished in confirming the Mosaic account of Creation; or what available literature the student of the Reformation period in history would find it useful to add to his library; or how the Pope's encyclical on Gregorian Music is to be understood and effectually carried out; or whether reserved cases in the "Apostolicae Sedis" were actually reserved in the diocese; or what the meaning of "Daily Communion for the Laity" imported.

The accrued results, in whatever direction they might issue, carefully elaborated by a priest who had given attention to and shaped his reading in accordance with his subject, if embodied in a written paper, after a year's fairly earnest work, would necessarily have some value to others. A man forms his style by reading with a view to expressing in letters to others what he has read. Thus the habit of literary expression would be formed, together with that admirable power of observation which the student who also writes, unconsciously cultivates in his conversation and reading.

There is a third element that contributes to the efficiency of the Academia as outlined; and that is the securing of an organ for publishing the more serious and able contributions of the members. To start a high-class magazine for such a purpose would be absurd, because the material supplied by the members of the Academia is necessarily unequal in character, and insufficient to furnish a pretentious periodical. The two ways naturally open to stimulate literary activity among the members are, either to publish the better material in the recognized organs of ecclesiastical scientific

or popular Catholic thought, or else to establish a publication that would combine various interests and offer an opportunity for the temporary or gradual circulation of the available literary material. Older writers, specialists for example like Dr. H. Ganss, who has selected "the History of the Reformation" as his particular subject of illustration in the work of the Academia, would easily find an entrée into the established Catholic periodicals of historic thought; but for one who has not already made a name it would be more difficult to find an opening at once honorable and remunerative in the pages of the established mediums. To give opportunity to these younger writers who must perforce first try their wings in less higher regions of flight, the Bishop has urged the establishment of a modest monthly under the patronage of the Academia and managed by its president, Dr. Hassett, who has also undertaken the special Department of Archeology. In the number before us we have two articles, one on "Doctrinal Development" by Fr. Huegel; another, unsigned, on "Early Christian Churches." Besides these papers the monthly contains Diocesan News and a number of editorial notes and desultory items of more or less interest to the diocesan priest.

It is a modest attempt, but everything in nature begins in a small way; and in truth the efforts least to be trusted are those which begin with magniloquent announcements and grandiose expositions of flowers and fruits, before in ordinary course of time the seed hidden under the earth could have sent forth its germ. The magazine is likely to grow, first, because it originates in a plan that makes for esprit de corps among the clergy. Furthermore, it forces members of the Academia to get into print, and once they are in the way of writing and of seeing themselves in type, they, being human, will take a pleasure in putting their thoughts on paper. It is a plan that operates deeply and widely. It teaches good use of time, of thought, of a thousand opportunities that hinder evil and propagate good, and thereby aids in the accomplishment of the end of the Christian priesthood.

THE PRESENCE OF CATHOLIC STUDENTS AT OUR STATE UNIVERSITIES.

Some time ago there appeared in THE ECCLESIASTICAL REVIEW an article treating of the presence of Catholic students at our State Universities. The writer confined himself almost wholly to an exposition of that fact, merely calling attention to the problem that existed and suggesting that some action on their behalf was advisable.

Having been connected for six years with the Newman Club, the organization of the Catholic students at the University of California, I have thought that it might be of some little value if I should state briefly my experiences in that connexion. I feel the more induced to do so because of the valuable assistance which my experience has shown me can be rendered by the clergy in the furtherance of work of this character.

It should be recognized at the outset that the presence of these students in the State Universities is by no means to be regarded as an unmitigated evil. Provided their interest in their faith can be kept up, invaluable aid may be rendered to the Catholic cause by their attendance at these institutions. Because of daily association and a common discussion of the same problems in connexion with their work, a feeling of trust and confidence is engendered between the Catholics and Protestants which will continue and mark their whole subsequent relations in society. The difference in religious beliefs will continue, but each will have aroused in him a greater feeling of respect for the other because of this daily clashing of wits during four years. Each will appreciate that the other can adhere to a particular religious creed without any atrophy of his reasoning powers. Of course, persons of a certain turn of mind will object to this very tolerance, but undoubtedly the Catholic cause can be better promoted when a better understanding is brought about than when an uneasy feeling of distrust exists between the different denominations.

Without denying all the good that is being done by our Catholic colleges, the fact yet remains that in this respect they are wanting. The graduate of a Catholic college cannot look upon the graduate of a secular institution with the same feeling of trust and friendship as if they had pursued their college work together. The Catholic suspects and fears the possible atheistical tendencies of the other. The latter with his lack of knowledge of Catholic institutions, fostered by

his early prejudices, looks upon the Catholic graduate as altogether a "queer sort of fish."

The good that may thus be done by common attendance at the same institution may, however, be outweighed by the Catholics losing interest in their faith, or having aroused in them a distrust of Catholic principles.

It may be said at this time that nothing is to be feared in the work of our State institutions in the way of a positive attack on the doctrines of the Catholic Church. The writer remembers but one instance in years in which remarks of a derogatory nature were uttered. It is a fact, of course, that many questions are discussed from a purely materialistic basis. But experience has shown that not all the students take in unquestioningly all that is said on such subjects. Orthodox Protestants as well as Catholics usually make allowance for the personal equation on the part of the instructor. Doubtless, in a number of cases harm is done among the weaker ones by the inculcation of ideas tending to bring about a distrust of Catholic principles.

The problem of offsetting this tendency is the vital one that confronts us. Its solution has been attempted in many of our larger public institutions by the establishment of Catholic clubs. The organization with which the writer was connected has been established for some years, but its officers do not consider that the most satisfactory method of procedure has yet been found. For the first few years even its existence was a matter of serious doubt. And this notwithstanding the fact that the number of Catholics attending the University amounts to something over a hundred.

The principal trouble is found in the tendency of so many Catholics to hide their light under a bushel. This is seen at the outset in the neglect of many to fill out the question blanks given to them by the Young Men's Christian Association, merely asking for information about the student's religious affiliations. Such of the blanks as are filled out by Catholics are willingly turned over by the Association to the representatives of the Newman Club. But because of the refusal or neglect of so many to fill out these blanks the work of the Club in searching out the new Catholic students is much hindered. After they are finally run down many of them neglect to take an active interest in the work of the Club. Their excuses vary. A large number "forget" to come to meetings. The principal trouble lies in conflicts in college work. Many of the courses extend as late in the afternoon as five o'clock, and as the afternoon has proved the

most satisfactory time for meetings, the result is that the attendance is seriously interfered with.

At these meetings the plan was first tried of having the members prepare papers on religious subjects. This failed by reason of lack of time on the part of the members to prepare papers of sufficient interest to induce a satisfactory attendance. There was also a marked reluctance on the part of the "co-eds" (who form an important part of the organization) to play such a conspicuous rôle.

The plan was then adopted of having speakers from outside the University address the Club. This has proved the most satisfactory, but its success has been hindered by an inability to secure enough speakers to permit of very frequent meetings. This inability was not altogether due to a scarcity of material. The explanation lay rather in the fact that the officers of the Club could not spare the time to locate some one for every meeting. The time required is not inconsiderable, and moreover the officers of the Club on whom the burden falls are generally engaged in other lines of college activities which also require considerable attention.

The most successful meetings that are held are the socials. The attendance at these doubles that of the most successful regular meeting. The socials are of great value in making the members acquainted with each other and establishing an esprit de corps. But another obstacle hinders work along this line. The hiring of a hall and the furnishing of refreshments for the evening depletes the treasury so thoroughly that it takes many months to recuperate.

Notwithstanding all the trials and tribulations that the Newman Club has undergone, its value in the University has been amply proved. The work that has been done at the meetings is but of a secondary value. The Club has brought the Catholic students together and shown them their strength. It has given the weak ones the help that was necessary to keep them from drifting astray. The sight of from fifty to seventy-five Catholics attending Communion in a body annually, should alone show a sufficient *raison d'être* for the organization.

The moral of all this is that a similar organization is necessary in all our State Universities where the attendance will justify it. Moreover, the fact should be emphasized that the parish priest can do much to further this work. He can aid in the location of Catholic students. His advice in connexion with the establishment of such an organization would be of great value. Especially in the work subsequent to such establishment could he render invaluable service. He is usually

better acquainted in the vicinity than is the ordinary student. He is more apt to know of the arrival in the neighborhood of a Catholic of prominence who could be secured to address the club. He need not himself see the person, but he could put the students in touch with him.

The important thing is that an organization of some kind is necessary, in order to safeguard the interests of Catholicism in our State institutions. It is essential to the welfare of many of the students, in addition to being a great source of satisfaction to the others who might possibly be able to get along without its help.

R. L. McWILLIAMS.

Berkeley, California.

FAITH AND HUMOR.

Not long ago, in the course of a conversation, a person remarked to me: "But you Catholics are such gloomy persons." I tried to refute the charge by smiling largely—*probatur ridendo.* But my companion subsumed: "O! I don't mean universally and in every individual case. But your religion—you know—your attitude, your temper, is severe and forbidding and all that."

This saying seems typical. The days have gone by when Protestants believed that Catholic priests had horns and cloven feet; but the days will hardly come when Protestants will give up their notion that Catholicism and gloom are synonymous and that the outward badge of our religion is an abiding frown. Stripping the idea of all that is exaggerated in it, it does us honor, perhaps more honor than Catholics individually can in conscience accept; being a testimony to the serious and wise character of our lives. For obviously life is no jest to a man who believes in its purpose and its eternal duration; who reads its value in the Blood of Christ, as our Catholic Faith teaches us to do. Indeed there is none of us but can wish sincerely that we merited a little better the title to sombreness in the sense of Catholic seriousness and determination.

But what we are charged with, is not, of course, this right sincerity and purposefulness, but an excess of seriousness, a depressing solemnity and heaviness—in a word, a lack of humor. Moreover, the charge is distinctively put against us, not as men, but as Catholics. We are said to be gloomy by a necessity

flowing from our worship, from our belief. It would further seem that not Protestants only but even Catholics themselves occasionally entertain this notion of the harshness and narrowness and cheerless rigorism of our Faith. It may not be easy to show such as these that in truth our religion is in reality instinct with the subtilest, deepest, richest humor possible to men. Indeed so essential is great humor to Catholic Faith that the practical presence or absence of this humor is not a bad test of a man's vigor or weakness in Faith.

Humor is the just appreciation of the incongruous things of life. That is a part definition, at least; for humor is an elusive quality, existing in the concrete, dealing with the concrete, surrounding living things and entering into them, as the oxygen of the air enters into and vivifies our blood. Men feel its presence and recognize it and honor it and delight in it; but can no more analyze it than one can analyze life, which departs at the touch of the dissecting instrument. One takes up "Henry IV," or "Alice in Wonderland," or "The Frogs," or "Three Men in a Boat," or "Hudibras," or "Mr. Dooley's Philosophy"—and grows mellow with them, and wise, and says: "What humor may be in the categories, I know not; but they who wrote these things are humorists, children of comprehension and of wisdom." They compel us, not to laugh, but to smile. They widen our horizon and draw out our sympathies. In gentleness and with great pity and love, we look from end to end of the earth and are filled with kindly merriment at the misfits we see.

But we know this, that humor is built on truth and knowledge. A man who knows only a fraction of himself and others cannot have that plenitude of humor of one who knows the whole. The humor that is bounded by this world is feeble beside that humor which draws from earth and heaven, from time and eternity. As the field of humor broadens, so itself becomes larger, kindlier, more powerful, more soothing. That conceited fellow strutting before me, preening himself ridiculously—if he is a unit to me, a solitary specimen, I cannot smile at him with half the genial relish that comes from contemplating him as one of a multitude of his kind, a concretion of a folly that I know to be general, that I know to exist in myself also. This vexation, which I make light of because I know that to-morrow I shall not be troubled by it,

can make me merry if I put it with its million tiny fellows in the souls of all men and set the puny heap of littlenesses against the background of eternity.

So, also, humor grows in richness and subtile influence as its source in a man is less fitful, more steadfast and abiding. What is the momentary flash of pleasantry, in comparison of that strong persistent flood of humor that has become one with a man, that ebbs and flows like the sea, but like the sea never diminishes, never departs! In truth, those men only have real humor at all, whose humor is a part of their lives, pulsing in their every thought and action, flowing out of their deepest, most-enduring principles. For when we have gone into the consideration of humor as far as we dare do without losing our concept of it, we come to a very wonderful thought. Hilaire Belloc puts it thus: "For I know that we laughers have a gross cousinship with the Most High, and it is this contrast and perpetual quarrel which feeds a spring of merriment in the soul of a sane man."

Can one wonder then at our coupling "humor and Faith"? For Faith is the solution and interpretation of life, the bestower of knowledge and of wisdom more than knowledge. Faith widens our limited days here into endless days, and lays bare men's souls and the secrets of God, and gives us that mastery of life which is needed to laugh at life, and shows us the relation of all things and their harmony, and what preserves that harmony and is admirable, and what jars with that harmony and is laughable. Knowledge and power, wisdom and love, these are at the roots of all right humor and ring in every laugh that befits the soul of a man.

"Credo in unum Deum, Patrem omnipotentem"—can bring smiles where tears were, and light where darkness was, and courage and saneness of view where all was gloomy and distorted by sadness. "The fashion of this world passeth away"—and we alone who know this are the truly light-hearted of the world. "You shall take none of these things with you"—says Saint Paul; and I have seen a man smile through his tears beside the grave of his son, because he knew that afterwards he himself would leave in another grave the heartache begun at this one.

No, our Faith does not lack humor. It abounds in humor, it *is* humor; the tenderest, most cheery, most lasting humor; so

tender, so great, so subtile, that only those who have it can know it for such. In common occurrence, the drollest remarks are lost on men who have no drollery in them: so is the humor of Faith an unknown thing to all who do not possess it.

Saint Lawrence, directing the roasting of his own body with the nicety of a cook; our Irish peasant who says, "Thanks be to God, my rheumatism is much worse to-day"; our nuns who can be merry in the abode of death;—these are some instances of the humor of Faith. In its fulness, perhaps only the Saints have it—those serene, large beings, beneath whose awe-inspiring calmness runs an unbroken ripple of laughter at the follies and pettinesses that surround them; whom no adversity disheartens and no sufferings sour; whose eyes are bright with eternal merriment looking on the fashion of this world which passeth away.

I have before me while writing, the picture of a young man clad in cassock and surplice; a man of lean ascetic face; who holds in his hand a crucifix, and stands by a table on which rest a discarded coronet and a penitential scourge. Beneath the picture are the words, "Quid hoc ad aeternitatem?" The picture is familiar to all of us, and represents that great Saint and universal patron of Catholic youth, Aloysius Gonzaga. The legend under it is a pet saying of Aloysius, a pertinent question applied by him to the thousand and one minutiæ of daily life—"How does this look in the light of eternity?" We can imagine this boy-Saint, as he passed through the streets of Rome on his way to or from school, or to some hospital or church. An unbeliever would be chilled at his constraint and austerity. "Another example of monkish, Catholic gloom—a zealot, a fanatic; a man bereft of all sanity or humaneness, looking at life in warped, crabbed manner!" Yet the unbeliever would be the fanatic, the narrow-minded man; and Aloysius the humorist. For if the gorge of our spectator-friend rose; if he gave expression to his scorn in words; if even he spat upon this Jesuit bigot, Aloysius would have said to himself, "Quid hoc ad aeternitatem?" and would have gone on his way with a smile, making merry in his heart.

Fancy a man who all day long, in every varying circumstance, was asking himself, "Quid hoc ad aeternitatem?" What an infinity of laughable things he would see! What a wide, kindly, smiling view of life he would acquire! Think of the countless occurrences

that fret and annoy, that drive a man into himself and shut up his outlook over the world which the good God has given him, that make him petty and irritable and sour—how they would go down before such a question, as rank weeds before a scythe; how they would be lost sight of, as a swarm of gnats becomes invisible under the full light of an unclouded noon!

Whatever be the definition of humor—and it matters exactly nothing what it be—the essence of it is saneness, balance, breadth; and complete saneness, undisturbed balance, infinite breadth, are the gifts of Faith and of Faith only. Knowledge stops at the edge of the earth. Faith goes on beyond the stars, illimitable, calm, all-comprehending. The wisdom of the world is a surface wisdom and breeds only a surface humor. The wisdom of Faith reaches from heaven to hell, into the heart of all living; and when it smiles, the angels of God smile with it. The humor of men may be on the lips and in the mind only. The humor of Faith must come from the heart, from the "understanding heart."

Saint Paul bids us "rejoice in the Lord always; again, I say, rejoice." For ours is the heritage of joy; since it is given us to know what God knows, and to love all that He loves, to feel the presence of His angels round about us, to consider life in its completeness, and to look forward unavertedly, beholding the brightness of eternal peace and the sea which is about the Throne of God, where the world looks out upon only chaos and the night. Our Faith has a higher purpose than merely to make us wise and patient and kindly. The humor of life is not its object; but it is its true and certain concomitant; growing as it grows, waning as it wanes. If it can with truth be said of us that we lack humor, we must blame the lack of it not upon our religion, our Faith, but upon our unfaith and our irreligion.

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THE SACRIFICE OF THE NEW LAW.

(Communicated.)

Under this heading, in the June REVIEW, "P. McK." puts two searching questions, to which he solicits an answer. This, in default of a more competent person, I venture to supply. Let me observe at the outset that both questions rest on the assump-

tion that the Mass is really other than the Sacrifice of the Cross. On this assumption, it is little wonder that the matter is and ever has been to many "an insoluble theological mystery." But the assumption runs counter to the whole tradition of the Church, according to which the Mass is essentially the same as the Sacrifice of Calvary. In the light of this age-long tradition and belief of Christians, the solution of the difficulties proposed by "P. McK." is an easy one.

In the first place, we must distinguish his proposition, "The Sacrifice of the Last Supper was the first Mass." The Last Supper, viewed by itself and apart from the bloody immolation on Calvary, was not the first Mass, for the reason that the Mass is a sacrifice and the Last Supper, independently of what took place on Calvary, was not a sacrifice at all. The Last Supper was the first Christian Passover, and the Lamb offered therein had to be slain before the type was fulfilled and the Christian Passover existed in act. Consequently the Last Supper cannot be considered the commemoration, application, and perpetuation of the Sacrifice of the Cross, but only the ceremonial offering of that Sacrifice by the High Priest in visible form and without ministers.

We must, in like manner, distinguish his second propostion, "One Mass would suffice to redeem the world, even if our Saviour had not died on Calvary." Hypothetically and in an abstract point of view, this may well be so; speaking absolutely and in point of fact, it is not so. The least suffering, the least self-abasement, on the part of Christ, as being the suffering or self-abasement of a Divine Person "found in fashion as a man," would have sufficed to redeem the world, had this been the foreappointed way of redeeming the world. As a matter of fact, in view of the actual divine decree, nothing short of the death of Christ, by the shedding of His Blood on Calvary, did or would suffice. And so the Lamb is "slain from the foundation of the world," and "without the shedding of blood there is no remission" of sin. It follows that the redemption of the world was not effected on Maundy Thursday, because the Last Supper, whatever it might have been, was not, in matter of fact, a finished sacrifice before our Divine Lord actually expired on the Cross.

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Criticisms and Notes.

MEDICINA PASTORALIS in usum confessariorum et curiarum ecclesiasticarum. Accedunt "Tabulae Anatomicae" explicativae. Auctore Joseph Antonelli sacerdote, naturalium scientiarum doctore ac professore. Vol. I (Editio altera aucta et emendata). Romae, Ratisbonae, Neo Eboraci, Cincinnati: Fridericus Pustet. 1906. Pp. 458, tabulae xxxv.

LA MORTE REALE E LA MORTE APPARENTE in relazione ai santi Sacramenti. Del R. P. G. B. Ferreres, S.J. Studio fisiologico-teologico. Traduzione Italiana fatta sulla 3 Ediz. Spagnuola per cura del Sac. Dott. G. B. Geniesse, con note dello stesso. Roma: Scula Tip. Salesiana. 1905. Pp. xii—72.

DEATH REAL AND APPARENT in relation to the Sacraments. A physiologico-theological Study. By the Rev. Juan B. Ferreres, S.J., Professor Moral Theology, etc. Translated at St. Louis University from the Spanish, and augmented by new matter. St. Louis, Mo., and Freiburg (Baden); B. Herder. 1906. Pp. 133.

THE CRUX OF PASTORAL MEDICINE. The Perils of Embryonic Man: Abortion, Craniotomy and the Cesarean Section: Myoma and the Porro Section. By the Rev. Andrew Klarmann, A.M. Second, revised, and enlarged edition. Permissu Ordinarii. New York and Cincinnati: Fr. Pustet & Co. 1905. Pp. 221.

MANUAL OF HEALTH FOR WOMEN. Plain Advice in Sickness and Health. By Peter J. Latz, M.D. Chicago: J. S. Hyland Co.; New York: J. Schaefer. 1906. Pp. 326.

Readers of THE ECCLESIASTICAL REVIEW will remember a discussion some years ago, carried on in these pages between leading moral theologians (Lehmkuhl, Aertnys, Sabetti, etc.) and some thirty of the principal obstetricians and gynecologists of our American and English medical schools (Drs. Lawson Tait, Lusk, Thomas, T. Addis Emmet, Goodell, etc.) on the ethical aspect of operations in certain cases of ectopic gestation. Later on, the question of sterility arising from artificial interference on the part of the surgeon caused a new discussion on the subject of "impotentia artificialis" in which P. Antonelli, an expert and professor in moral and physiological science, was made one of the principal referees. This gave him occasion for

a more detailed study of the practical difficulties which the confessor meets on account of the progress made in physiology and surgery; and as a result P. Antonelli undertook to trace the whole subject in a systematic way with a view to aiding priests who in their pastoral ministration might have to deal which such subjects in their moral aspects. It may be quite safely asserted that there has not been written, thus far, a book on Pastoral Medicine that proves to be more thorough and satisfactory to the student of morals, and especially of Pastoral Theology, than this work by P. Antonelli, the first volume of which is already in its second edition before the entire work is completed. A brief survey of the topics treated, in which the author goes back to the fundamentals of physiological, medical, and moral science, will suffice to show the usefulness of the treatise before us.

The first part of the present volume gives the reader, after some preliminaries about the necessity of the study of physiology in pastoral medicine, a detailed outline of the structure and functions of the human body. The vitality of cellular action; the nature of muscles, nerves, blood; the functions of the different organs of the human body, are explained in clear and simple terms. Thence the author passes over to the processes of nutrition, first explaining the operations of digestion, circulation of the blood, respiration, preservation of animal heat, the use of secretions, and then entering upon the methods of properly keeping these operations in action by feeding, locomotion, use of the different senses, the touch, taste, smell, hearing, sight. A separate chapter is devoted to indications for the proper use of the voice. After this P. Antonelli enters upon the activity of the nerve-system, the nature and office of the organs of generation, together with the results of fecundation. This portion covers several chapters, in which the characteristic elements of pregnancy, fetal life, and the manifold relations created by this life are discussed with discretion yet thoroughness. The section dealing with functional human action is completed by a chapter on the different dispositions, that is the nervous, which includes the erotic, bilious, melancholic, next the sanguine, and finally the lymphatic temperaments.

A second section of the volume is devoted to the treatment of the human organism, with its informing vital and psychical elements in their relation to the moral code established by the Decalogue. The first precept gives occasion to treat of Spiritism and Clinical Hypnotism. From this the author passes to the fifth precept in which the question of abortion and the lawfulness of certain surgical operations

are dealt with. Thence follows a discussion of the dangers of alcoholism, and the use and abuse of morphine. The occasional dangers of lactation, of bodily mortification, especially fasting, naturally fall in with this portion of the work. In the chapters that treat of the sixth precept of the Decalogue all that relates to carnal and venereal action is explained for the use of the priestly guide in the confessional, similar to the way in which we find it in textbooks of moral theology and, if possible, more fully. The Appendix contains a tract on ecclesiastical celibacy, in which the object, the history, and the beneficial influence of the Western Church discipline are set forth in a way that answers all the commonplace objections made against the practice.

It is hardly possible here to examine in detail the views of our author touching any of the crucial questions in pastoral medicine upon which opinions of moralists differ regarding what is strictly licit or not. It will suffice to know that P. Antonelli has no radical views to defend, and that, where he utters a verdict, it is generally based upon sound and explicit reasons. He is in line with the advance columns of the two sciences whose interrelations and mutual influence upon each other he proposes to explain. In the estimation of many the work may be supposed to contain details that are not necessary for everyone to whom the subject of pastoral medicine is supposed to appeal; but there is no harm in this redundancy, since the author has evidently no other object in view than to inform those who may justly require the knowledge here presented. There is no morbid insistence, for the mere sake of discussion, upon any one of the topics explained, and as a repertory of information for the priest who needs to be informed the book is both complete and reliable, in the sense that its statements are exact and put forth with discretion.

Death Real and Apparent has already appeared in these pages. The Italian version by Dr. Geniesse contains some important annotations, of which the English translator has taken due account. As to the importance of the work to the priest who is entrusted with the cure of souls, it is only necessary to resume here what we have already said on another occasion to point out the useful lesson which Fr. Ferreres conveys in his booklet, and which actually means the temporal and spiritual preservation of thousands of lives with whom the Catholic priest comes in contact during his pastoral ministrations. These lessons include briefly:—

1. The teaching of moral theology concerning fetal life and infant baptism.

2. The teaching of medical science regarding the continuation of vitality in the fetus and the infant when death has seemingly set in.

3. The practical conclusions to be drawn from this teaching in regard to the administration of baptism.

The same process of demonstration is applied to adults whose apparent death places them beyond the reach of salvation through the application of the Sacraments, when in reality life still remains to make sacramental ministration effective.

The fact that a patient, seemingly dead because there is actually no perceptible sign of respiration, or heart-beat, or pulse, may nevertheless for hours retain the vital principle, making it possible for him to use his internal organs of perception and at times to be restored to healthy action, is not only new to many, but of such wide-reaching consequences that a priest who neglects to avail himself of the information here given is guilty of serious injury to the people he has undertaken to aid spiritually.

The means of reviving a seemingly dead person are within the reach of simplest mechanism and care of those who attend the death-bed. To know them is to have life-saving power in many cases; and it requires only good sense, discretion, and a certain amount of considerateness for those who do not understand the position of the priest who would use these methods of revival, to bestow untold benefits upon the faithful in the priestly visitation of the sick.

The book is small and well printed, and altogether within the reach of every cleric, so that there can be no reason why our students as well as priests on the mission should not be well informed upon this vital topic.

A volume, already in its second edition since its appearance last year, and aptly styled the *Crux of Pastoral Medicine*, comes from the pen of a parish priest whose experience has taught him to emphasize the practical side of the problem dealing with life and generation in their moral aspects. The author deals with the questions of abortion, the "classical" perforation of the amnios, ectopic conceptions, myoma, hyperemesis, embryotomy, Cesarean section, Porro operation, and the "crimen nefandum." In an appendix the subject of heredity as a factor in propagation and morality is discussed. Fr. Klarmann's contribution to this subject is unquestionably of much value to priests,

and he treats his subject with the greatest delicacy though not always with such conciseness as one can desire. If we may suggest an improvement in a future edition of so useful a book, it would be that Father Klarmann might see his way to shorten some of his sentences. He might also eliminate some foreign words for which English equivalents can be found. The medical scholast may prefer to retain certain mysterious Greek and Latin forms and adjectives whose qualifying nature has a value for the scientist, but these may frequently be dispensed with by the practical lay reader who deals here only with results of scientific investigation.

Since the correct knowledge of the dangers that beset the moral and physical life of woman, and since a wholesome and modest direction how to safeguard that twofold life, is of great importance for the training of a pure-minded and vigorous Christian generation, it becomes pastors to welcome and recommend any work which offers this guidance in the form here presented. As Dr. Latz says, "most of the literature touching on this subject is either strictly professional, and thus intelligible only to medical men, or else it is the product of vile quacks and drug venders." He himself represents that earnest class of physicians who maintain a high ethical standard with uncompromising openness. He holds, for instance, that wilful abortion of the living fetus, whereby its life becomes directly extinct, is simply murder, under whatever name the act is performed. To advocate this and kindred principles in these days is to do missionary as well as humanitarian work of the noblest kind.

The work is divided into three parts. In the first the author explains the nature of various curative agencies, such as air, water, certain herbs, exercises, electricity, and hygienic nutrition. Next he explains the anatomy and physiology of the body, pointing out the logical conclusions of its action together with the causes, symptoms, and treatment of special diseases. In the third part the condition, duties, dangers, remedies of diseases to which wives and mothers are subject, are exhaustively dwelt upon. "The Mother as Nurse;" "Quick Help in Emergencies; "The Proper Care and Nutrition of Infants;" "Treatment of Sick Children,"—are chapters full of sound and practical instruction not only for mothers but for all who have charge of young children.

The author, in conclusion, gives his reasons "for writing this book and why he used plain language;" and they are such as to commend

themselves to every thoughtful and virtue-loving educator of women who takes supernatural views of life and considers that sin destroys happiness on earth as well as in the after-life. There are numerous useful illustrations in the volume, and the type and general get-up of the book are such as to make it in every sense a valuable manual for women who require such guidance as the author offers—and there are few, we fancy, who can dispense with it.

IRISH CATHOLICS AND TRINITY COLLEGE. With Appendices. By the Very Rev. J. F. Hogan, D.D., Canon of Killaloe, Professor St. Patrick's College, Maynooth. Dublin, Belfast, and Cork: Browne & Nolan. 1906. Pp. 141.

The question of Catholic rights in the matter of liberal education for the youth of Ireland has been hitherto somewhat obscured, not only by a diversity of opinions as to the measure of Catholic claims under existing circumstances, but also by a conscious lack of freedom in the discussion on the part of those who perhaps felt that the Bishops of Ireland had taken a definite stand and deemed it the duty of all concerned to cast their votes in the same direction. It is no doubt desirable that there should be perfect unanimity, nay such unanimity is an essential requisite to forceful action. But perfect harmony is not brought about by repression, either moral or physical. On the contrary, the open expression of opinion on the part of those who defend Catholic interests is likely to lead to the finding of some common dominant note which permits the coördination of the other and different notes, so as to produce a harmonious chord on which all unite as a practical expedient. Such expedient is generally the first step to actual success; and in course of progress the minor differences are eliminated by the fellowship of a united movement.

Whilst then open and free discussion on this subject is to be invited rather than avoided, clear statements of the difficulties on the one side and of the opportunities on the other can only serve to bring about a more just selection of means to attain the desired end, of equal recognition of rights for Irish Catholics and Protestants in the apportionment of educational facilities.

"There is, I believe," writes Dr. Hogan, "nothing that would contribute more to social peace and to goodwill and a tolerant spirit amongst all classes of Irishmen than the harmonious settlement of this question." No better temper than this could be desired in which to approach the intricate problem of university education in Ireland.

What Dr. Hogan would advocate is the establishment in Dublin of a second college which, under a governmental guarantee of equal academical rights and endowments, we presume, would win the confidence and attachment of Catholics as Trinity College has won the support and loyalty of Protestants. To such an establishment under the patronage and with the aid of the government Irish Catholics have assuredly a right, when it is remembered that Trinity College has been largely endowed from confiscations of Catholic property. The kindred proposition made some years ago by Mr. George Fottrell, of incorporating the Catholic College in Dublin University, retaining its own autonomy in collegiate matters, and entirely free of any interference from Trinity College, does not seem to him to meet all the requirements of the Catholic student, since the dominating influence of the Protestant mother institution would not thus be eliminated. He absolutely repudiates the suggestion that any good could be effected to the Catholic body by sending large numbers of Catholic students to Trinity in the hope that by their numbers they would exercise a commensurate influence upon the spirit and management of the institution. In this we entirely agree with Dr. Hogan. The Catholic students who under existing conditions would enter Trinity College would probably lose the power of exercising any influence for the maintenance of their religion, before the opportunity of doing so effectually presented itself. To point to the German system of Bonn and Breslau, the consideration of which has converted Mr. Fottrell from his former views, is to compare entirely unequal conditions, socially, politically, and above all temperamentally.

It is to show the utter hopelessness of any attempt at assimilating the spirit of Catholic studies and discipline to the spirit of Trinity College that Dr. Hogan writes. He demonstrates by a close and consistent process of examination that the Protestant influences pervading and enveloping Trinity College in every department of its teaching and educational activity are exclusive and destructive of Catholic religious life and thought. These influences work not only through the divinity school with all the governing body—Provost, Senior Fellows, Senate, Council, and Professors of the College, but likewise through the special courses in arts, philosophy, history, law, and medicine. Dr. Hogan enters upon a careful analysis of the different departments and of the personnel of the University, and leaves the impression that his argument, deprecating any amalgamation which might imply the opening of Protestant Trinity to Catholic

students, is based on sound reasoning, whatever may be said of the learning and tolerance of the individual professors whose lectures the Catholic student is expected to attend. The volume gives a clear intimation of the present conditions of Trinity College, and refers to the Catholic origin of the resources that sustain these conditions.

THE DEVOTION TO THE SACRED HEART OF JESUS. Intended specially for Priests and Candidates for the Priesthood. By the Rev. H. Noldin, S.J. Authorized Translation, revised by the Rev. W. H. Kent, O.S.C. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 272.

THE LOVER OF SOULS. Short Conferences on the Sacred Heart of Jesus. By the Rev. Henry Brinkmeyer. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 180.

THE DEVOTION TO THE SACRED HEART. By Earnest R. Hull, S.J. The Catholic Truth Society of Scotland. Edinburgh: Sands & Company. 1906. Pp. 48.

There is commonly a great difference in the manner in which books of meditation or spiritual reading appeal to different minds. This is particularly true of treatises that deal with the devotion to the Sacred Heart. Brownson could never find any work to give him a satisfactory presentation of this devotion so as to attract him toward it, although he was possessed of a mind that, one would suppose, might easily enter into the view of the theme as given in Fr. Dalgairns's classic on this subject.

It may be, however, that, as in those sciences and arts which require a certain degree of penetration into their uses, arising from training and practice, before they exercise that habitual attraction which affords delight in their pursuit, in like manner there is needed in the devotions which are to bring us into closer contact with the inner life of the Incarnate Word some practical familiarity with their signification, before they beget in us a due appreciation of their beauty.

Fr. Noldin, who as a theological writer is well known to students, deemed it one of his most urgent duties as superior of the Innsbruck Seminary, to inspire in the young students of theology under his care a love for the devotion to the Sacred Heart, to whose propagation the members of the Jesuit Order are particularly pledged. The most effectual means, as he tells us in the preface to the volume under review, to this end appeared to him to be a constant and systematic

exposition of the excellence of the devotion and of the way by which it might be inculcated in the faithful through the medium of the Apostleship of Prayer and the Communion of Reparation. "And with no less certitude have I told myself," he goes on to write, "that the candidate for the priesthood who knows and practises this devotion will assuredly acquire the sacerdotal spirit and the virtues proper to a cleric preparing for Holy Orders, and that it will also furnish him with a sure means of maintaining and preserving the spirit of his sacred calling unto his life's end."

Accordingly Father Noldin, after giving an outline of the history or development of the devotion, lays down certain preliminary conditions for the practice of this devotion; he then explains its character or rather its object—the corporal and the supersensible Heart of the Man-God. The remainder of the volume deals with the motives for the practice of the devotion, its organization and propaganda.

Somewhat different from the foregoing work in its scope, yet similar in tendency is the series of nineteen Conferences by Father Brinkmeyer. He interprets, so to speak, the mind of the Church on the subject of devotion to the Sacred Heart, and he enters into the ways by which that devotion is made part of our ordinary lives in following the liturgy of the Church. The Love of God, the Reward exceeding Great, the Example of Humility, the Abiding Presence, the Sacrifice of Christ, Reparation—these and similar themes suggest a variety of applications of the devotion to the Sacred Heart, so as to enable us to enter into its spirit and practical utility.

Father Hull's booklet combines the characteristics of the two foregoing works. He explains the devotion, its relation to the dogmatic teaching of the Church, its practical and approved character which separates it alike from novelty, superstition, and poetic fancy, and gives it a utilitarian aspect with reference to the life of grace and supernatural beatitude. His keenly practical mind draws a sharp distinction between the exercise of the devotion as the result of a private revelation, and the sense of the Church which gives a sanction to the principles that interpret the revelations made to the devout Bl. Margaret Mary. He would have us steer clear equally of a dull literalism and a sceptic denial of the promises made to the holy nun, and pleads for common sense in the understanding and interpretation of the matter. Altogether Father Hull's argument seems to us to indicate a very fair process of

examination of the difficulties and objections raised against the Promises, especially the twelfth, which has given rise to much discussion, and we should recommend his tract, brief as it is, to all students and interpreters of the devotion.

L'AGONIE DU CATHOLICISME? Par Dr. Marcel Rifaux. Troisième edition. Paris, 8 Rue Carancière: Libraire Plon. 1905. Pp. 312.

LA TRANSCENDANCE DE JÉSUS-CHRIST. Par l'Abbé L. Picard, Preface de M. Ferd. Brunetière. Vol. I. La Vie et la Psychologie de Jesus-Christ. Pp. ix—568. Vol. II. Le Royaume de Dieug, l'Elise. La même librairie. Pp. 508.

LA PROVIDENCE ET LE MIRACLE DEVANT LA SCIENCE MODERNE. Par Gaston Sortais. Paris, 117 Rue de Rennes: Beauchesne et Cie. Pp. 190.

Amongst the *motifs d'espérer* wherefrom Catholic Frenchmen have recently been taking encouragement might well be enumerated the appearance of books such as are here presented. Surely a soil that can produce and sustain works so virile, so thoughtful, so timely, so Catholic in tone and spirit must contain within it an abundance of actual nutriment and latent energy that only awaits the quickening of charity to stir it to teeming fruitfulness. Surely indeed the *Agony of Catholicism* back of the sign of interrogation might just as well reveal the irony of the query by the point of exclamation, when the situation is viewed in the light shed upon it by the author of the little book bearing the questioning title. That Catholicism is far away from its agony, Dr. Rifaux proves by the unmistakable signs of vigor in the essential truths that constitute its intellectual life—the existence of God, the spirituality and immortality of the soul, the divinity of Christ. Nothing that recent physical and biological science or historical criticism have discovered or clarified militates in the slightest against any of these vital truths of Christianity or against any of the distinctive teachings of Catholicism. This the author establishes by a method which if not didactic or syllogistic is certainly none the less convincing and, at the same time, attractive from a literary point of view.

Besides, the line of thought pursued is potent with a personal element. The author has himself passed through "the alternatives of doubt and certitude and has cruelly suffered in the struggle for peace of mind," and so he can justly hope that the "reasons which soothed his own soul in the dark hours of doubt may be such as to quiet those who are passing through similar trials."

And yet, if Catholicism is not perishing, if no science witnesses against it, if it stands in the way of no true progress or civilization, if it is the best auxiliary of social peace, how explain, Dr. Rifaux goes on to inquire, the terrible crisis through which it is now passing, especially in France? The adequate solution of this problem surpasses the limits of the present volume and therefore is in larger part reserved for a future work to be entitled *Le retour au Catholicisme.* Nevertheless, some suggestions toward a partial solution are here given and deserve citation no less for their candor than their truth. Though the hatred of her enemies is let loose against her, the Church in France, the author says, is suffering less from this side than from the routine, the mediocrity, and the narrow-mindedness of her own children. If Christ were to be reincarnate and again appear among men, the author goes on to presage, He would shed tears of blood at beholding His divine work so mutilated. Love, peace, humble joy, renouncement of riches, aversion from prejudice, limitless patience, contempt of foolish vanities, were the burden of His preaching, yet *malgré l'autorité de sa parole et le souffle libérateur de sa doctrine les haines ne s'apaisent point parmi ses propres enfants; les rivalités de l'église, de clocher, de paroisse se dressent stériles et mesquines; le luxe insolent et païen continue de couvrir comme d'une lèpre certaines de nos basiliques, ironiques symboles de l'étable où est né le glorieux Rédempteur.* To the scandal of the ancient aristocracy Christ came to establish by His death on Golgotha supreme equality amongst all men, and twenty centuries after the sacrifice He could not enter one of our temples *sans rougir du sort reservé aux petits et aux pauvres, ses amis de prédilection. Le riche, en effet, n'était-t-il pas insolement aux pieds des saints autels, dans des chaises loúées, l'or de ses bijoux et la chaude caresse de ses fourrures, tandis que le pauvre si precieux aux yeux du Christ en raison même de sa pauvrété, grelotte derrière les bénitiers ou dans l'embrasure des portes.* Moreover, despite the spirit of charity wherewith Christ sought to animate all men, *Il surprendrait à chaque heure du jour sur les lèvres de ses lévites et sur les nôtres des paroles malveillantes pour le prochain, et Il s'étonnerait de nous voir, nous ses disciples, toujours si empressés à suspecter la bonne foi de ceux qui ne pensent point comme nous!*

Dr. Rifaux, guided by something like a professional instinct, does not hesitate to place his finger firmly, yet withal sympathetically, on other moral sores of his countrymen and concludes this part of his diagnosis with the characteristic exclamation, *comment n'avons nous*

pas la loyauté et la perspicacité de frapper tout d'abord notre poitrine au lieu de frapper celle des autres!

But the moral is only one side of the question. The other half is intellectual. If the conflict between science and faith appears to some so formidable and precipitates into unbelief or skepticism so many restless spirits, the responsibility for such a state of affairs is not hard to locate. *La compétence intellectuelle nous manque bien souvent, en effet, pour répondre à la critique rationaliste. Alors que tout progressait autour de nous nous restions dans une immobilité sterile, tant étaient grandes notre paresse et notre routine. 'Ce n'est point parce qu'ils savent, que les ennemis du Christianisme sonts forts, disait déjà Lamennais en 1828, mais parce qu'ignorent ses défenseurs naturels.'* The author proceeds to indicate further signs of the intellectual imbecility which has at least occasioned the existing crisis, but immediately subjoins "les motifs d'espérer" which the recent revival in the domain of science and historical criticism among Catholic scholars in France holds out. His position as a layman enables him to speak from experience of the intellectual difficulties of his brethren, and his profession as a physician lends a certain authority to his criticism. The thoughtful clerical reader can hardly fail to find some useful suggestion in the following observations.

Speaking of Renan's lapse from faith the author observes how extremely hard it is to appreciate justly the motives that have led certain eminent men to unbelief. Moral guilt does not explain everything, since many retain their faith notwithstanding the immorality of their lives. On the other hand, it is undeniable that the obscurity and insufficiency of certain theological explanations have been effectual in destroying the faith of certain loyal minds. Hence the necessity that Catholic theologians and moralists should take into account the exigencies of contemporary thought. There is no objection that is not worth the weighing. A difficulty may appear trifling to one mind and insurmountable to another. The teacher should not judge by his own mind the mind of the taught. Oh! exclaims this zealous layman, if all Catholic priests had realized their office as peacemakers of souls, with what ardor would they have set to work! What bands of light would they not cast across the world if they made the effort and coördinated their endeavors! *Combien de curés de campagne ne savent comment employer leur temps. Le ministère paroissial les absorbe de moins en moins, puisque malheureusement la foi disparait des campagnes. Leur messe le matin, quelques heures de bréviaire par*

jour, un sermon souvent médiocre préparé en huit jours, deux ou trois malades à visiter et c'est là toute leur occupation. Un médecin occupé, un gros industriel font, en quinze jours, plus de travail que les trois quarts des prêtres pendant un an. C'est l'evidence même et nous le leur disons, sans la moindre intention de leur être désagréable, ils le reconnaîtront. Eh bien, pourquoi les prêtres ne mettent-ils pas à profit les heures considérables de loisir pour se créer une compétence, pour devenir un autorité? How many amongst those whom we call rationalists employ their days and nights in intellectual production solely for the satisfaction of propagating their ideas or urged by ambition to make a name for themselves or to obtain a trinket to adorn the lapel of their coat! *Comment se fait-il que le souci et le désir de défendre et de glorifier sa foi n'engendre pas dans l'âme du Catholique et du prêtre la merveilleuse activité qu'engendre la misérable ambition humaine ou la mesquine affection du ruban rouge ou violet? Problème!*

Think of the influence and intellectual authority that three thousand priests would acquire, who laying upon themselves in the name of their faith the glad duty of losing no moment of their lives, and striving for the sole glory of God to attain a recognized proficiency in philosophy, in history, in the sciences! Nor would the priestly ministration suffer thereby. *Ne voit-on pas tous les jours des médecins, des avocats, des ingénieurs, des professeurs trouver en marge de leurs occupations professionelles, parfois très absorbantes, le temps de publier de nombreux travaux, tout en ne sacrifiant pas leurs devoirs familiaux. Ne craignons donc pas de le dire, une certaine partie de notre clergé vit, sinon dans la paresse, du moins dans la léthargie.*

Great is their responsibility, for certain troubled souls had perhaps not deviated from rectitude had they received the right kind of guidance. Even Renan might have remained one of the glories of the Church in France if his venerated masters had all been better informed and therefore more capable of soothing the fever of doubt that consumed his soul (p. 131).

There is obvious wisdom and wholesome counsel in all this and it is worth none the less in that it comes from a physician of the body to the doctor of the soul.

The Abbé Picard will doubtess be remembered by many readers of this REVIEW as the author of an opportune and stimulating work, *Chrétien ou Agnostique*. The book was reviewed in these pages some ten years ago. It has passed into an English, though a not too felicitous, translation. His recent work, *La Transcendance de Jésus-Christ*,

may be said to be a continuation and very full development of the second half of the preceding work. It opens with a general survey of the arguments for the authenticity of the Gospels (pp. 1–72), which is followed by an outline of the life of our Lord (pp. 73–257). The documents and history being thus authenticated, the argument rises from the facts to their speculative interpretation and manifests the activity of Christ as the master of nature and the prophet (pp. 259–381). The way is thus prepared for a study of the intellect and heart and will of our Lord, the result of which study is the further establishment of His divine nature (pp. 383–555).

The second volume develops the concept of the kingdom which Christ came to manifest and establish. It unfolds first His revelations on the invisible kingdom—God, the spirit-world, and the future life (pp. 1–111), and thence proceeds to consider His teachings concerning Himself—as Son of God, the Messiah, the Redeemer, and the Judge—declarations which leave room for but the one logical inference that He is God (113–211). The doctrine of Christ on morality—in general and in particular—is next expounded, occasion being here taken to compare it with non-Christian systems of Ethics (213–304).

The concluding and the largest section of the work—*on the post-existence of the King and the mystic life of His subjects*—sets forth the fruitage of the Saviour's life and work—the establishment of the Church, His union with the human soul, the organs of that union—faith, prayer and the sacraments—and its consummation in a life of holiness.

The rapid survey of the field of thought just given shows that the work embodies a historico-philosophical study of Christianity and a fairly complete Christian apology. Constructed on the analytico-synthetic method, the argument establishes that the facts of Christ's life and teaching logically postulate the doctrinal, moral, and ascetical system realized in Catholicism, and on the other hand it demonstrates that that system is meaningless and inexplicable save by its continuously actual as well as historically original connexion with Christ, the Incarnate Son of God. The present work, therefore, supplemented by the author's former volume mentioned above, constitutes a complete Christian apology and exemplifies a well-nigh perfect system of apologetics—a system which, while giving full range to the modern subjective method of immanence, lays at its foundation the principle of the objective method, that, namely, of the transcendence of Jesus Christ established by His deeds of supernatural power.

Such is the work viewed from a logical and didactic standpoint; but this were to give but a one-sided and mutilated conception of its character and value did we fail to note its fuller and more vital significance. The work, like its predecessor, is no mechanical dry-as-dust framework of argumentation. It is the expression not of a mere mind but of a soul. It is full of life and energy and beauty, instinct with feeling and spiritual power. The work of a heart as well as a head, it addresses the whole personality of the reader. Herein lie its value and its promise of fruitfulness.

The third book on our list, entitled *Providence and Miracle in the Light of Modern Science*, contains a critique of an essay of M. Gabriel Seailles in which the learned professor at the Sorbonne attempts to show that dogmatism is hopelessly defunct, that "dogmas answer to a science and philosophy that have been supplanted by a new science and a new philosophy." (*Les affirmations de la conscience moderne*, p. 6.) The professor's antipathy extends to "dogma," philosophical as well as religious. The author of the little book at hand has previously answered M. Seailles on theological grounds in a brochure entitled *Pourquoi les dogmes ne meurent pas*. The present critique contains a rejoinder from the standpoint of philosophy. Following step by step the objections of his opponent, the critic surveys the field of the natural sciences and shows that no facts or legitimate inferences are therein discoverable that in any way militate against the philosophy of Divine Providence or miracle. A special chapter on the miracles of Lourdes gives an additional value to a study which though brief is full of suggestiveness on a subject upon which is centred so much of recent speculation and criticism.

Literary Chat.

Among the recent documents issued by the Holy Father is a Letter addressed to the Archbishop of Milan, Cardinal Ferrari, in which the ecclesiastical discipline, right doctrine, and devotion to the Holy See maintained in the Theological Seminary of which St. Charles Borromeo was the founder, are commended by Pius X.

Another significant Papal Letter is that which the Pontiff writes to the president of the Bavarian Catholic Press Association. The distinctive feature of German movements for the defence of Catholic interests is the manner in which Catholic

leaders secure the *united* coöperation of the press. The principle of union is the first essential in the action of the Church Militant; its effect is subordination of all personal interests, parties, opinions, and secondary issues, however good in themselves, if they happen to obscure or delay the issue announced by the leader as paramount.

The question of athletics in school and college is sure to receive its generous share of discussion in the public press during the coming Fall, and there will doubtless be the usual exhibition of exaggerated and unverified statement. Jones will be quite certain that athletics should be abolished, because his Tommy played on a football team and then failed in his examination; while Smith will show the absurdity of such a view, because he knew a whole team that held first positions in their respective classes. Whatever may be said regarding the physical and moral effects of muscular education on the college student, the intellectual are subject to some computation. A writer in a recent number of *Science* (Vol. XXIV, No. 601) tabulates the results of considerable experience that ought to be helpful toward estimating the effects of college athletics on scholarship at least. At Bates College, Lewiston, Me., he examined the records of all studies for the past five years of the 132 men who played on the baseball and football teams. These records he compared with those of all the other male students (620) in all studies for the same period. The averages thus reached were drawn from 2,030 grades for athletes and 9,320 grades for others, the grades being made up by 25 instructors. The table shows that in no year was the difference of rank more than 8 per cent, or less than 4 per cent (average 5.6), always in favor of the students who took no part in the intercollegiate games. Or as tabulated:—

Grades, 2,030	. . . . .		9,320
Men, 132	. . . . .		620
Average: Athletes,	. . 74	Non-athletes	79.6

A similar table was compiled for Bowdoin College, showing the ranks attained by all students in all courses for the past five years. The averages were secured from 18,750 individuals representing each year the records of 280 men. For the five years the average rank of all athletes in all studies was 77.57; that of all other students was 80.37. What is true of the colleges examined the writer found also true of the secondary and high schools—the athletes are found never to fall 5 per cent below other students.

Thus if we hold in mind that the writer's investigation extends to the records of about 2,000 students in six institutions for five years, and that the facts were gathered by 20 unbiased men, one may willingly accept the writer's conclusion that "they overthrow two-thirds of the a priori assumptions regarding the excessive injury of intercollegiate games to the scholarship of the men who play."

Before setting aside these statistical indications it may not be out of place to refer to a more eloquently arithmetical parable that one may take from the same number of *Science*. Thus we read that at a recent alumni meeting at Harvard University it was stated that during the year graduates had contributed $1,801,539.89 to the productive funds of the institution, and that $88,116.09 had been received for

immediate use, making a total of $1,889,655.98. This sum does not include the more than $113,000 placed by the class of '81 at the free disposal of the Harvard corporation, nor the $60,000 contributed by an anonymous graduate to the laying out of a 100-foot-wide "boulevard with a forty-foot drive and broad park space and walks as an approach to the new Harvard Medical School buildings." Down at Yale the alumni fund has not indeed been nearly so generous. It amounted for the past year to only $129,237, much more than doubling, however, the contribution of the year preceding.

It would of course be obviously unfair to hold up these examples of alumnial generosity to the graduates of Catholic institutions. Nevertheless the figures are eloquently suggestive in more than one direction. The children of light are not so wise!

The religious who under the name of the "Society of the Divine Word" conduct a Technical School at Techny (Shermerville), Illinois, are doing excellent work in the training of boys. Among the various industries which they teach is the art of book-making. This includes composition, printing, illustrating, and binding. They publish two monthlies, two annuals, and other reading matter, instructive, entertaining, and devotional. Among the most recent books from their press is a neat volume containing the story of St. John Nepomucene, martyr. It is adapted from the German, under the title *The Confessor at Court.*

The *Month* for July is a particularly interesting number. A scholarly article by Edward King demonstrates the frequent statements of the Fathers that daily Communion was the practice of the primitive Church. Father Herbert Thurston riddles the assumptions of the Protestant Bishop of Bristol, by which the latter sought to discredit the intelligence and honesty of the late Cardinal Vaughan. Several papers bear on education in our Convent schools. Miss Emily Hickey begins a new story which we had hoped at one time to secure for THE DOLPHIN. "Latin for Girls" and the famous *Credo quia impossibile*, or rather *certum quia impossibile*, serve to illustrate incidentally the value of thorough appreciation of the language which Providence has made the mother tongue of the Church.

La Communion Frèquente et Quotidienne, by P. Jules Lintelo, S.J., is an analysis of the Holy Father's exhortation to introduce among the faithful the practice of daily Communion. The author illustrates his theme by a special plea to the young men, in which he cites beautiful passages from Mgr. de Ségur, Ozanam, and others, to show how fruitful is the right appreciation of the frequent reception of the Blessed Eucharist.

The Princeton Theological Review (Philadelphia) for July contains an article by Geerhardus Vos on "Christian Faith and the Truthfulness of Bible History," which offers wholesome thought for those so-called Bible Christians who would eliminate dogma from religion under the plea that the sole object of the written Revelation is the nourishment of the spiritual sense which issues in justification through charity. "To join in the outcry against dogma and fact means to lower the ideal of what the Christian consciousness ought normally to be to the level of the spiritual depression of our own day and generation."

Books Received.

THEOLOGICAL AND DEVOTIONAL.

A MANUAL OF THEOLOGY FOR THE LAITY. Being a brief, clear, and systematic Exposition of the Reason and Authority of Religion, and a practical Guide Book for all of good-will. By the Rev. P. Geiermann, C.SS.R. With an Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 408. Price, $0.60.

LA MORT RÉELE ET LA MORT APPARENTE et leurs rapports avec l'administration des sacrements. Incertitude des signes ordinaires de la mort; Persistance de la vie après le dernier soupir; Fréquence des inhumations préciptées; Moynes à employer pour échapper au danger d'être enterré vivant. Par le R. P. J.-B. Ferreres, S.J. Etude Physiologico-théologique. Traduction française faite sur la 3me édition espagnole par le Rév. Doct. J. B. Geniesse, avec notes et appendices du même. Paris, 117 rue de Rennes: Gabriel Beauchesne et Cie. 1906. Pp. 460—xvi. Prix, 3 *fr.*

DEATH, REAL AND APPARENT IN RELATION TO THE SACRAMENTS. A Physiologico-theological Study. By the Rev. Juan B. Ferreres, S.J. Translated at St. Louis University and augmented by new matter. St. Louis, Mo. (Freiburg Brisg.): B. Herder. 1906. Pp. 133. Price, $0.75.

WHAT NEED IS THERE OF RELIGION? A plain statement of the reasons for religion and its practice. By the Rev. Bernard J. Otten, S.J., Professor of Philosophy, St. Louis University. St. Louis, Mo. and Freiburg Brisg.: B. Herder. 1906. Pp. 151. Price, $0.15.

LA COSMOGONIA MOSAICA en sus relationes con la ciencia y los descubrimientos historicos modernos. Por el P. Juan de Abadal, S.J. Gustavo Gili, Editor: Barcelona. 1906. Pp. 106.

LA COMMUNIONE FRÈQUENTE ET QUOTIDIENNE à la jeunesse chretienne. Par le Père Jules Lintello, S.J. Tournai, Paris, Leipzig: H. and L. Castermann. Pp. 51.

LES SOURCES DE LA CROYANCE EN BIEN. Par A.-D. Sertillanges, professeur de philosophie à l'Institut Catholique de Paris. Nouvelle édition. Paris, 35 quai des Grands Augustins: Perrin et Cie. 1906. Pp. 572. Prix, 3 *fr.* 50.

RELIGION, CRITIQUE, ET PHILOSOPHIE POSITIVE CHEZ PIERRE BAYLE. Par Jean Delvolve, docteur ès Lettres, agrégé de philosophie. Paris, 108 Boulevard Saint-Germain: Félix Alcan. 1906. Pp. 445. Prix, 7 *fr.* 50.

JESUS CRUCIFIED. Readings and Meditations on the Passion and Death of our Redeemer. By the Rev. Walter Scott, C.S.P. New York: The Columbus Press. 1906. Pp. viii—374. Price, $1.00, *net;* by mail, $1.10.

SHORT INSTRUCTIONS FOR THE SUNDAYS OF THE YEAR. By the Rev. P. Baker. Enlarged and Edited by the Rev. William T. Conklin. New York: Christian Press Association Publishing Company. 1906. Pp. 375. Price, $1.00, *net;* by mail, $1.10.

DIVINE AUTHORITY. By J. F. Scholfield, M.A., Trinity College, Cambridge, late Rector of St. Michael's, Edinburgh. New York and Bombay: Longmans, Green, & Co. 1906. Pp. 122. Price, $0.90, *net.*

LA SOCIETE CONTEMPORAINE ET LES LEÇONS DU CALVAIRE. Conférences prêchées à Notre-Dame-des-Champs, à Paris, pendant le carême de 1906. Les Incrédules; les Ignorants; les Abstentionnistes; les Apathiques; les Hommes